

A
SUMMONS FOR
Sleepers.

*Wherein most greivous and notorious
offenders are cited to bring foorth true fruits
of repentance, before the day of the Lord,
now at hand.*

Herevnto is annexed a Patterne for Pastors,
deciphering briefly the duties pertaining
to that function, By *L. Wright.*

*Was he to the inhabitants of the earth, and the Sea for the Devil is come downe
unto you, whose wrath is great, because he knoweth that his time is but
short. Apoc. 12. 12.*

*Be sober and watch, &c. 1. Pet. 5. 8. Happie are those servants which the Lord
when he cometh shall find waking. Luk. 12. 37.*



L O N D O N

**Imprinted by Adam Islip, and are to bee sold by Ed-
ward white, at his shop at the little North
dore of Paules, at the signe of
the Gun. 1596.**

SVMMONS FOR

to be seen with great care and notations
 of the same in the following manner
 now at hand.

History is annexed a Pattern for Papers
 describing briefly the duties pertaining
 to the same.

The same is intended for the use of the District Court
 and is intended to be used in the same manner
 as the same is used in the District Court
 and is intended to be used in the same manner
 as the same is used in the District Court



L O N D O N

Printed by Adam Hill and are to be sold by Ed-
 ward White at his shop at the little North
 door of Pauls, at the sign of
 the Gun, 1796.

The Epistle to the Reader.



O feed thy fancie with frivolous fables, gentle Reader (as to tell thee of drowsie *Endimion*, who desired of *Iupiter*, to sleepe perpetual: or *Epimenides*, who in seeking his fathers sheepe, tooke a nap of fortie and seven yeares long, or those seven supposed Saints, whom the golden *Legend* reporteth to haue slept two hundreth yeares and od) is no part of my purpose. But rather as one in griefe of conscience, for the zeale of my God, what in me lieth, to wake and stirre vp those wicked and sinful sluggards, whom the cursed serpent in Paradise, aboue five thousand five hundreth sixtie and two yeares past, applying not the snipe of the sea calfe to their heads, but that enchanted apple of perdition to their hearts, hath so venomously infected with contagious poison of iniquitie, and lulled so soundly asleepe in the carelessse cradle of securitie: that neither the golden bells of *Aaron*, the thundering trumpe of *Moses*, the well tuned simbals of *David*, the pleasant harmonie of the Euangelists, nor the sweet comfortable pipe of Christ himselfe, could once as yet allure them to repentance, and amendment of life: trusting that God by this my plaine rough Summons, penned without feare, or flatterie, shal now in the dawning of the day, ring such a peale at the dore of their conscience, as shall either mone them at length to loue him in his mercies, prouoke them to feare him in his iustice, or leaue them vnexcusable in the day of vengeance. But of all the sinfull crue of napping sleepers, in generall, is lately reuealed vnto vs, one notable and pestiferous sect especial: most odious to God, greivous to his Church, dangerous to the State, and noisome to the Common wealch. Of whom the holy Ghost by the pen of the Apostle, hath most loyningly forewarned vs: desiphering them in their colours, with titles correspondent to their manners: as couetous boasters, disdainefull mockers, false accusers, murmuring complainers, dissimbling hypocrites, Authours of sects, and despilers of authoritie: hauing a similitude of godlinesse, but haue denied the power thereof, in whom Sathan hath transformed himselfe into an Angell of light, whose relesse rage dooth manifestly shew the ruine of his kingdome at hand. These, vnder a colour and shadow of religion, are so vehemently set on fire to shake off the yoke of obedience, and seeke innouation: as nothing is thought tollerable but what they like, and what they allow must onely stand for law: whereby the church is torne in peeces, authoritie contemned, vice advanced, vertue neglected, and al men in opinion wonderfully distracted. Look

Gen. 3.

2. Tim. 2. 3.

1. Tim. 4. 2.

Iud. 16. 18. 19

2. Cor. 11. 13.

14.

Apos. 12. 12.

To the Reader.

where they doe loath, every mite is made a monster: every gnar, a cammell: and euerie trifle a trespasse, which must be curiously ripped vp, and made open to the view of the world. But where they like, mountaines are no moates, nor beames no blemishes: lone must cover the multitude of finnes, and all things smothered vp with a shew of holinesse. Their pretence (as their Captain saith) is to mar the Prelate, the ancient graue Pastors, reuerend Fathers, and chiefe pillars of our Church: the middle cord of that threefold cable, the only anker stasse and stay of our Common wealth: much like those rauening wolues, which by no meanes would enter league with the poore sheepe, vntill their Mastiffes (whom they feared) were deliuered vnto them: but dangerous was that peace, and simple were those sheepe, to yeeld their dogs to such as sought to pray vpon their carkasse. They resemble in diuers points that notable and presumptuous crue, *Jack Straw* and his fellows, who being diuclishly infected with mutation, pretending a cause of libertie, stirred vp such trouble and ciuill discension in this land, as nothing could appease, vntill the king would graunt to put downe all the nobles and Prelates, reseruing only a few to be of his counsell, and the rascall rabble of begging Friars, to liue of the peoples deuotion: much like the prelacie which these new deuising church founders are now so desirous to haue established: who must be no Bishops, to beare the state and title of honor, but superintendents to controll Princes: no beneficed men; and why? because it bringeth a charge, as fruits, tenths, and subsidies to her Maiesties cofors: hospitalitie to their neighbours, and generall reliefe to the poore: but must liue popularly with their feet vnder others mens tables, and their tongues tied to other mens purses. But *Jack Straw* was taught to know how horrible a thing it was, once to lift vp either hand, tongue or heart against the Lords appointed, or doe his Prophets any harme, by sheathing the

Richard the
second.

1. Reg. 24.
Psal. 105. 15.
Rom. 13. 1. 2. 5.
1. Pet. 2. 13.
14.
Tit. 3. 1. 9.
10. 11.
Heb. 13. 7.
1. Tim. 5. 1.
17.

Minor of London his dagger in his bosome. So would these be learned to vnderstand, that the word of God doth teach, and our English lawes command, obediently to honor the Prince, and reuerence the Prelate. To conclude (gentle Reader) I craue only thy friendly censure without partialitie, not forgetting the good Hermit, who hauing three of his friends come to visit him, for want of better daunties to entertaine them, bestowed on euerie of them an old apple, halfe putrified with spots. The first friend, to shew his affection, deuoured his apple heartely, sound and rotten together as it was. The second, more nice then wise, because his was spotted in part, disdainfully threw away the whole. The third, making choice of the best, reiected only the rest. So doe I with thee, not with the first friend, to deuour the bad with the good: neither with the second, to cast away that is good because of some bad: but with the third, to accept and vse that is wholesome, and refuse that is lofsome. *Vale in Christo.*

Leonard Wright.

A Summons for Sleepers.



After that the Apostle Saint Paule had taught the Romanes many notable lessons and rules, touching the doctine of Christian faith, charitie, & obedience to Magistrate, in going on to exhort and persuaide them to repentance and amendment of life, he taketh occasion to speake of time, of sleepe, of light, and of darkenesse: and that considering the season (saith he) that it is now time, that we should wake from sleepe: for now is our saluation nearer then when we beliened, the night is past, and the day is at hand, let vs therefore cast away the workes of darkenesse, and put on the armour of light, &c. This word dormire to sleepe, in some places of the holy Scriptures, is taken for requiescere, to rest, as our Saviour Christ came to his Disciples and found them asleepe. Christ himselfe slept in the sterne of the ship, and Peter slept betwene two Souldiers. Again in some places, it is taken to sleepe in sepulchro, in the graue, as Dauid and Salomon slept with the Fathers: Behold saith Iob, I must sleepe in the dust, and Saint Paule sayth, the faithfull that are dead are fallen asleepe in Christ: but that sleepe which the Apostle doth here speake of, is to sleepe in ignorance, darkenesse, and sinne. The way of the wicked, is called darkenesse and shadow of death. To wake by this kinde of sleepers and rebuke the world of sinne, is my chiefe intent and purpose in this booke, which is, no doubt, a thankesle office, and a verie unthriftie occupation, veritas odium patit, truth neuer goeth without a scratche face, he that will be busie with vobis, let him loke shortly for coram nobis: so long as Michas prophesied against the Amarians, he was a true Prophet: but after when he tolde them the contrarie, they had him in great disdain: when our Saviour Christ sedde the people, they would have made

Rom. 13. 11.
12.

1. Thess. 5.

1. Cor. 15.

Matth. 27.

him a king: but after when he began to rebuke their naughty manners, they desired to have him crucified: even so in these daies, our dauntie eares can hardly abide to heare our vices touched, much like the foolish Ass, that when he is a loading standeth sticke still, but in taking the load of his backe, doth pearke out behind: It may aptly bee said vnto our people, as Partiall the Poet said once to his friends, My friendses (saith he) you will embolden mee to speake the truth, and the truth is this, that you cannot abide to heare the truth: be therefore that will boldly offer his conscience without feare or flatterie, shall hardly escape without imminent daunger: notwithstanding how odious and despised soever Gods prophets shall seeme to the eyes of the world, they must not bee afraid to speake the truth, and beat downe the infection of sinne and wickednesse, how dangerous soever it be for Lo: to reprove the stibbinnesse of the Sodomites, yet must hee not

Gen. 19.

cease to say, I pray you my brethren be not so wickedly.

Mark. 6. 18.

Though it cost Iohn Baptist his head, yet must hee not feare to say vnto Herod. It is not lawfull for thee to have thy brother Philips wife: though Nathans message seeme netter so perrillous, yet must he not be afraid to say vnto Dauid, Thou art the man, it is thou that hast done this deed. E-

2. King. 12.

lias must not be afraid to say vnto Achab, It is thou and thy

3. King. 18.

fathers house that hath brought this plague vpon Israell; Io-

onas. 3.

nas must not refuse to cry out in the streets of Nineue, Yet remaineth forty daies and Nineue shall be destroyed. Our

Math. 10.

Sauour Christ sent forth his Disciples as sheepe amongst wolues, I haue given thee a face of braile, as hard as a flint

Ezech. 3.

stone, that thou shalt not be afraid to tell my people their sinnes and offences, saith the Lord. As Christ himselfe take all our

Prou. 17.

sinnes vpon him, so ought every god Christian to take the

Psal. 139.

injuries done to Christ as his owne. The Lord hateth as well

Hee that is

him that insulteth the Ungodly, as he that condemneth the in-

not with

nocent: O Lord, sayth Dauid, I haue alwaies hated those

me is a-

that loue not thee, and beene a stranger to those that haue

gainst mee

forsaken thy Law, Amicum esse licee sayth the Philosopher,

saith our

sed vsque ad Aras. Dauid would haue no friends but those

that were Gods friends, no enemies but those that were

Gods enemies, and he that will beare with the vice of his den-

for Sleepers.

3.

rest friends wherewith God is offended, & unknowing the name of a Christian: & he that rebuketh vice where amendment doth follow, killeth the sinner that man hath made, and saueth the man whome God hath made. We read in the Gospell, of certaine people that were possessed with Devils, which Christ himselfe cast out, and gave power to his Disciples to doe the like: but I thinke in no age from the beginning was there ever so manie possessed with diuellish spirits, as in these our miserable daies. In old time Agar was more fruitfull then Sara: and in our time the Church is so barren and the world so fruitfull to bring forth huge swarmes of wicked impes, that hard it is to find one earner, tilling, or kind of life without them. We read of tenen principall captains Diuels, who haue alwaies had a great sway amongst men. The first called Lucifer, the Diuell of pride and presumption: The second, Belzebub, the Lord of enuy and malice, The third, Sathan, the master of wrath and disdain: The fourth, Abaddon, the patron of sloth & idleness: The fifth, Mammon the father of covetousness and avarice: The sixth, Belphegor, the God of gluttonie and drunkenness: and The seventh, Asmodus, the ruler of lecherie and whoredome. And whosoever is infected with any of the said vices, be sure he is possessed with a great Diuell, which must of necessity be cast out, or els of force the man must perish: And surely I & my brethren of long time haue beene very careful and diligent in discharging their dutie herein, so as the immortal seed of the Gospell since the Apostles time was neuer more plentifully sown, notwithstanding the small testimonie of amendment declared it to be rather knowne then kept, the people are so sinfully slouthefull with the diuell, their ears are so deafe, their senses so dull, their wills so obstinate, & their hearts so barren, that they haue neither sense to tast, nor marke to digest, nor hearts to credit, except it be their filthy infected humours. I thinke if the preachers should goe in sackcloth like Esay, or with ymages about their neckes like Ieremie, yet were there small hope of amendment. At those god auncient fathers who complained so grievously of the wretchednesse of their time, did see the horrible abuses and vile corruption of our age, they would wonder at our follie, and burst out in teares

Mark. 16. 9.
Mat. 10. 1.
Luk. 4. 36.
Luke 9. 1.

Esay. 14.
Mat. 12.
Luk. 12.
Apoc. 9.
Mat. 6.
A gaping
idoll.
Tob. 3.

Luk. 13. 3.

Esay. 15.
Ieremie 28.

at our miserie, as if Saint Paule himselfe were here now to see our pitifull estate, when himselfe is growne so cold, and humane almost forgotten, no doubt he would wonder, and say surely these people are possessed with devils, they sleepe in sin, and it is high time to wake them.

And first to begin with the great rich Giants and covetous prowling covetousants of this land: abundance of wealth hath so bewitched their insatiable mindes in taking such rooting in their flintie hearts, that neither the feare of God, the infamie of the world, nor hell mouth that gapes for them, can once daunce their greedy desires: there is such joining of house to house, ground to ground, field to field, land to land, farme to farme, and living to living, to maintaine their prodigious riches, golden heaves and costly thyroates, still scraping for superfluitie, that the poore cannot haue to aide necessitie, the one swallowing in wealth and floating in prosperitie, the other wrestling with need and like to sinke in miserie. They haue power to get riches, policie to keepe them, and time to possesse them, but want hearts to vse them, so as the more goods they haue, the more they desire, and lesse good they doe. A number haue too much, but none haue enough, having so much doings, that they can doe nothing well. They swell with intolerable pride and enuie, oppressing their poore brethren, some by force like Lions, and some by fraud like Foxes, so that if rich Achab beginneth to trouble, all the ministers of Ierusalem and other places to helpe, cannot keepe poore Naboth his Vineyard. Again, they build great gorgeous houses, as though they should live for ever, and suffer with excess of diet, as though they should die tomorrow, being lesse charitable then the Diuill himselfe, who desired to haue stones turned into bread: but they turne husbandrie into idleness, and haue brought the common wealth to common miserie: the feble wretched soules may feede their eyes with gazing, but their bellies may starue for food. The goods of Christians by right should be private to no mans lust, but common to relieue mans need according to their state and calling. But they are prodigally spent in vaine pompe and superfluitie, and made inticing baites to draw men to sinne at their plea-

Esay. 34.

Esay. 5.

Preach. 4.

Amos. 4. 1.

Mich. 2. 1. 2.

3^d Kin. 21.

Matth. 4.

for Sleepers.

9

fare, and repent at their leisure. Hypocrisie and superstition
 did blear the eyes of the Papists; and ambition and covet-
 ousnesse putteth out the eyes of the Protestants. In times
 past, he that held by violence that was not his owne, or con-
 verted other mens goods to his owne use, or sought either by
 fraudulent or violent meanes to take away other lands or
 livinges, was accounted a theefe, and the lawes prescribed se-
 verall punishments, and kinds of death, according to the qua-
 lity of the offence: but if there were commission graunted at
 this day to hang up all such thieves and robbers, I thinke we
 should rather want Gibbets, then thieves to furnish them:
 these are no doubt possessed with an human that great mas-
 ter Diuell, they sleepe in sinne, and it is high time to wake
 them: either they thinke there is no God, or I must thinke
 they are no men: What meane you with these men and countri-
 men: Will your covetous mindes ever be satisfied? Christ
 hath redeemed you from the world, and will you still be part-
 ners with the Diuell in possessing the world: It will shortly
 passe away and perish before your eyes, and will you still make
 it your God? What advantage is it to repose your felicitie in
 that which is nothing else but troubles to your bodies, disqui-
 etnesse to your minds, cares to your hearts, inticements of
 vice to your children, seeds of enuie to your neighbours, and
 occasion to your enemies, never got without travell, kept
 without danger, nor left without griefe: Gold is called the
 baize of sinne, the snare of soules, and the booke of death, and
 aptly compared to a fire, whereof a little is good to warme a
 man, but too much will burne him up altogether: covetous-
 nesse is the root of all evil, there is nothing worse then a covet-
 ous man saith Iohn Swinch, nor a more wicked thing then
 to love money, for such a one hath even his soule to sell: a co-
 vetous mans purse is called the devils mouth. The chariot of
 covetousnesse is said to bee carried of foure wheeles of vices,
 churlishnesse, faint courage, contempt of God, and forgetful-
 nesse of death: it is drawne by two horses, called greedie to
 catch, and hold fast: the carters that draw it, called desire to
 have, and his whip loth to forgoe. If rich worldlings would
 waigh with themselves, the great wealth they possess, and
 the little god they use withall, what intollerable quills they

1. Pet. 3.
 Proa. 15.
 Proa. 31.

Eccle. 31.

1. Tim. 6.
 Eccle. 10.

Barnard

have committed, and hold much better they might have done, how apt they are to offend, and how slow to amend, they would be ashamed to live, and in great feare to die: It is hard saith our Saviour, for a rich man to enter into the Kingdome of Heaven, they are more hardlie converted unto God then poore men, for three causes: first, for that pride is alwaies annexed unto riches: secondly, the heart of a rich man is choaked with worldlie cares: thirdlie, for as much as they are endued with temporall comforts, they have small regard unto spirituall consolation: woe bee unto such grasse worldlings and fat bulles of Basan as conetoulie gather together mil gotten goods, that they may set up their neckes on high to scape from misfortune, they wallow now in wealth and prosperitie like pampered oxen reserved for the day of slaughter, which kicke at their dietic, breake the hedge of their boundes, and runne where they list: but without speedie repentance they shall shortly be turned into hell, and all the people that forget God. Woe be unto the proud wealthy rulers in Sion, that sit in the chaire of wisdom, and lie upon soft couches and beds of florie, selling their birthright with Ease for the portage of pleasure, for they shall be sore punished: Woe to now proud rich worldlings and Kins of the Nocke which live here in pleasure and wantonnesse, sayth the Apostle, Woepe and howle for the miseries that shall come upon you, for the date is at hand when you must geve account of everie pointe which you have received and were put in to use withall: when without speedie repentance your wealth and prosperitie shall be turned into scarcenesse and penurie, your joy and gladnesse into sorow and heavinesse, your mirth and pleasure into lamentation and mourning, your peace and securitie into miserable calamitie, and your daintie diet into weeping, wailing, and gnashing of teeth, fire and brimstone, famine and tempest, this shall be your portion to dyntie, what profiteth it a man to gaine the whole world, and yet loose his owne soule. If a noble man sending his servaunt about his affaires, shall commit his money into his handes upon trust, with a commandement in writing how to lay it out, thus much upon such a thing, and thus much upon such: if that servaunt when his master shall call him to account, shall say unto him,

Mat. 10. 25.

Mat. 19. 23.

Abacuek 3.

Amos 6.

Iob 21.

Esay 34.

Ierem. 12.

Psal. 12.

Amos 6.

Gen. 25.

Wisd. 6.

Ierem. 25.

James 5.

2. Pet. 2.

Esay. 34.

Mat. 8. 12.

Psal. 17.

Mat. 16. 26.

thus much I spent upon pompe, pride and superstitie, and thus much upon riot, whooredome and banitie, so as I could spare little or none to bestow as you commaunded, he would surely take that unlapert fellow by the eares, thrust him out of his service, and commit him to prison for his fault: Queen to hath God himselfe, the Lord of all Lords, made and appointed rich worldlings his seruants and stewards, committing his treasure into their handes upon trust, with a commandement in writing, to bestow it in helping and relieving his poore distressed children, whom he hath chosen to receive the glad tidings of his Gospell, and be heires of his kingdome, whom he hath left here in his owne stead, to supply his owne absence, and whatsoener is done to them, his pleasure is to accept it as done to himselfe. It was promised Moyses for a blessing, that the land where he dwelt should never be without poore people: he that considereth the poore and needie saith the Psalmist, the Lord shall deliver him in the time of trouble, but he that hath this wordes god, and seeth his brother have need, and shutteth by his compassion from him, saith the Apostle, how dwelleth the love of God in him. He that doeth such my brother, God will not be mocked. As worldlings riches are Gods good blessings to such as can use them, so are they his fearefull curses to such as abuse them, you ought to spare neither gods nor lands to maintaine the law of charitie, seeing he that hid his talent was cast into utter darkenesse, no doubt such wicked stewards as doe not onely hoord up, but also waste, mispend, and abuse the Lords talens, shall be punished.

Math. 17. 5.
James 2. 5.
Luke 6. 30.
Iohn 12. 8.
Marke 14. 7
Deut. 15.

Psalme 41.

1. Ioh. 3. 17.
Galat. 6. 7.

Q Dives dives, non ornitempore viues.

Each bene diu viuis, post mortem viuersi vi.

Da nra diu nra igne, post mortem tuu ceta non funt.

He that stoppeth his eares from hearing the poore, saith the wise man, shall cry himselfe and not be heard.

It is true indeed that euerie man ought to haue an honest care for his familie, nature both teach it, reason both perswade it, the word of God both alote it, and he is worse then an infidell that neglecteth it: yet not for superstitie, but according to his state and calling to his necessitie, and that after the rule of our Saviour Christ, first take the kingdome of

Barnard.

Promar.

1. Tim. 5. 8

Math. 6.33. God and then he will bleſſe all his labours, and enlarge his
 ſtoze, ſo as he ſhall alwaies haue ſufficient; it is not about
 dance but the Lords bleſſings that maketh rich: poſſeritie
 ſaith Salomon, doth follow liberallitie, ſo that he which is li-
 berall to the poore, ſhall neuer want: and baſte experience
 teacheth how God doth continually bleſſe the good harte hu-
 per with great plenty, when hard patching pwoyers haue of-
 ten ſuch ſcarcitie as all men wonder how they waſt it.

Another intolerable miſchiefe, is that increable can-
 ker of ſcurie, which hath brought down an honeſt man to mi-
 ſerie. It is the offence and dueltie of al good Chriſtian, whome
 God hath enriched with plenty to be alwaies ready and will-
 ling to helpe, comfort and relieue his poore needie neighbour
 in diſtreſſe, either by liberall giuing, or charitable lending.
 The law of nature doth teach, the rule of Chariſtie doth build
 it, and Chriſt himſelfe doth command it. Galatians ſaith
 would that men ſhould doe unto you, doe even ſo unto them,
 for that is the law and the Prophets. If the brother be im-
 poweriſhed and fallen in decay, thou ſhalt relieue him, thou
 ſhalt open the hand to the poore brother, and lend him ſuffi-
 cient for his need. From him that would borrow, ſaith our
 Saviour Chriſt, turne not away thy face. He that hath piti-
 e on the poore, ſaith Salomon, he lendeth unto the Lord: and
 loke what he laieth out, it ſhall be paid him againe. Knowing
 then, that God himſelfe the author and giuer of all good bleſ-
 ſings, and without whome not ſo much as a ſparrow falleth
 vpon the ground, whoſe promiſe is ever moſt certaine and
 ſure: yea and Amen will be ſuretie for his poore afflicted
 members, and pay the debts to the uttermoſt farthing. Where
 there is no honeſt nature, nor true Chriſtian hart, hauing any
 ſparke of grace, or feare of God, knowing himſelfe to haue
 ſtoze to helpe his poore needie neighbour in diſtreſſe, that con-
 trarie to his owne conſcience, either would or muſt ſo diſ-
 ſemble and mocke with his heauenlie Paſſiſtie, as to anſwere
 him with excuſes. As loue and charitie, are two ſpeciall fruits
 of faith and religion, ſo is free gift and ſauourable loan, two
 ſpeciall fruites of loue and charitie, and moſt certaine tokens
 to know a pitiful Chriſtian, from a cruel ſelfiſh: and as we
 are commanded to lend, ſo are we to lend freely without brea-

Mat. 7.12.

Leu. 25.

Deut. 15.

Mat. 5.42.

Prou. 19.

Mat. 10.29.

They that
 feare the
 Lord will
 not mi-
 ſtruſt his
 word.

Eccle. 3.

Iam. 2.16.13

for Sleepers.

9

ric, thou shalt not oppresse or bite thy brother with guile, or
 vsurie: for that is not to helpe or relieue, but rather to im-
 perish, and bitterly vndoe him: Cursed bee that loue that bryn-
 geth borrowing to begging: An old dogge and an hungrie
 shea is said to bite soze, but the couetous vsurer biteth sozer:
 He that is once caught in the vsurers bandes, is much like a
 bird snared in a lime-bush, the more she wexles, the faster
 she is. Caro being asked what it is to lend vpon vsurie, an-
 swered, quid hominem occidere? Wasnt Barnard would
 haue a man rather to doe any auerrie, then to sell his patri-
 monie: yet rather to sell his patrimonie, then borrow vpon
 vsurie. Chrysostome compareth vsurie to the sting of an Aspe,
 whose venomous infection casting the partie into a pleasant
 sweet sleepe, disperseth so into euerie member of his bodie,
 that presently he dieth: euen so the borrowing vpon vsurie
 seemeth sweet for the time, but in the end, the venomous in-
 fection thereof will so run thzough his substance, that all that
 he hath will soone be converted into debt. These are the de-
 uouring caterpillers of the common wealth, whose eares, in re-
 spect of any godnesse, are as deafe as a doze malle, their eyes as
 blind as a beetle, their hearts as hard as flint stone, and their
 poutch as greedy as hell mouth. An vsurer is worse then Ju-
 das, who after he had sold Christ but once, repented, & restored
 the money againe: but the vsurer selleth him in his members
 continually, & yet neuer repenteth nor restoreth the money a-
 gaine: he is compared to infectious lepers, vnmended for any chri-
 stian assembly, or to a noisome hog, for that he is neuer profit-
 able till hee die, that his friends may sirue for his wealth, the
 woymes for his karasse, and the Diuels for his soule. We are
 taught in the holy scriptures, to reiect him that is an heretike,
 after the first & second admonition as a hebreand of hel, know-
 ing that such a one, is peruerter, & seemeth euen damned by his
 owne iudgement. And sozasmuch as the vice of vsury is directly
 against the commandement, & yet most wilfully & obstinate-
 ly practised after so manie & so vehement admonitions, I thinke
 it verillike in those that haue bene so often warned, a sinne a-
 gainst the holy Ghost, which shall neuer be pardoned, neither
 in this world, nor in the world to come: but euen as Lucifer
 was cast downe from heauen, into the horrible dungeon of
 hell for pride: so shall they be cast headlong downe from the

Exod. 22.
 Prou. 28.

Cicero offic.
 lib. 2.
 Barnard vpon
 the Can-
 ticle. Ser-
 mo. 39.
 Chrysostoma
 vpon Mat. 5

Titus 3.

Exod. 22.

Mat. 12. 31.
 Mark. 3. 29.
 1. Ioh. 5. 26.
 Plal. 15.

earth, to fric in hell tormentes for conetousnesse: So lothsome was that filthie bynd in times past, that they were excommunicate, as unworthy to come in any Christian congregati-
on, nor suffered to be buried in Christian mans buriall: and if they fell in pouertie, it was not lawfull for any man to re-
lieue them, neither might the minister in time of sicknesse
resort to exhort them, but they were suffered to die like dogs,
as they liued. Some thinke to qualifie the offence, by taking
some what lesse then ordinarie: but wee may not seeme wiser
then the holy Ghost: there is no more mean in this vice, then
is in theft, adulterie, and murther: hee that stealeth a pennie,
is a theefe as well as hee who stealeth an hundred pound: hee
that committeth fornication but once, is guiltie as wel as hee
who hath offended a dozen times: hee that killeth but one
man, breaketh the law as well as hee who hath killed twen-
tie: and hee who taketh but a pennie of gaine, is an vsurer as
well as hee who taketh ten pound. Though the dogge bite
soyer then the flea, yet the flea biteth. Adam thought it but a
small offence to bite the apple, but he was banished from Gods
presence for breaking his commandement.

Some would cloke their vsurie by fraudulent bargaines
and sales, but though such subtle worldlinges boide of all
conscience, charitie, and feare of God, be neuer so craftie and
politike, to seeke some meanes by wrestling of law, to runne
headlong to the Diuell, yet God will not be mocked: truth is
truth, and falshood is falshood. Whatsoeuer is lent out either
in money or wealth, if the lender receiue more in gaine then
he deliuered out, it is vsurie: the alteration of the title, doth
not take away the badnesse of the vice. Some, to auoid the
name of an vsurer, denie to lend any at all, who in fleeing of
Silla fall vpon Charibdis, and in stead of an vsurer become a
manslaier. The commandement hath two branches, to lend,
and to lend without vsurie: so is there two waies for couetous
rich worldlings, to runne headlong to hell, the one by lending
vpon vsurie, and the other in not lending at all: and to die for
it, they will thither either by the one way or the other: and
seeing they will needs goe, I thinke it better to send them
that way, by which other may haue some vse of their money,
then to stop the way cleane by. These vsurers (no doubt) are
possessed

Deut 25.
Ez. c. 18.

Psalme 112.
L. Ioh 3. 17

possessed with some great spallier diuell: they sleepe so soundly in sinne, that hard it is to awake them, and therefore to themselves I leaue them.

Some thinke the borrower to be an offender as well as the lender, but I am not of that mind, for God knoweth paye soule, whereas he is enforced through extreame necessity, without any euill intent, would be glad to borrow freely: but he is constrained to pay heartely, and pay dearly: and so long as the mind and intent is not defiled, no sinne is committed, as a woman that is abused by force against her will, or he that being in perill vpon the seas, casteth his goods out of the ship to saue his life, or he that is beset with thernes, giueth his purse freely, least his throat should be cut violently.

The next grievous abuse in this land, is the corruption of iustice, by meanes of too many ambitious lawyers, who swarme as thicke now, as the fyers in times past, and are as couetous as they were superstitious: and as those wilfull beggers were maintained of deuotion and charitie, and the marchants are enriched through pride and brauerie: so doe these liue by malice and enuile, by whome our good lawes are abused, as though they had bene made rather to enrich those lawyers, then for execution of iustice, and become like spider webbes, where great flies passe easily through, but little flies are strangled: or as a baite to catch birds: the lawyers are the foulers, the iudge the net, and the paye clients the birdes: for though their cause be neuer so plaine and sure, yet were he much better to giue halfe the price of his coate at the first, then to defend the whole through bribery and corruption of iustice: so long as their clients continue in greasing their insatiable handes with vnguentum rubrum, they seeme to seele their matter, encourage them to proceed, and extolling their cause, as though the day were already wonne, till they haue drawne all the money out of their purses, and the marrow out of their bones: At last when all is gone, so as they cease to feed them, as the crow doth her brattes, then ware they colde as a stone, and finding one cattell or other, sende them home to agree amongst their neighbours: ah foies, so they might haue done before. They are much like a bumble busy standing in the midst of a plaine field, whereunto the

Jeremie 15.
Esay. 14.

To offend
the good I
meane not,
and to spare
the wicked
I may not.

To sell iustice is intolerable,
but to sel in iustice is either bribery or plaine knauerie.

They let
the man go
that offend-
ed, & pu-
nish the
purse that
never of-
fended.

poore shape, in time of cold stormes; runne for succour
and harbour so long, till at last by little and little being robbed
of their shées, are sent away naked. There is a pretty fable
of a blind man, who carried about his fellow being lame,
these in the way by chauce finding an Asser, fell at debate
which of them was most worthy to have it, the one alledging
his eyes, the other his legges: at last agreeing to be judged by
the next man they should meet, happened upon a Lawyer,
who taking upon him to end the strife, opened the Asser,
gave each of them a shell, and ate the meat himselfe. Thus
under a cloake and colour of justice, they have provided and
scraped together the chiefe wealth and fat of the land, to the
spoile and utter undoing of many an honest poore man,
whose proud gorgeous attire, doe plainly shew, they intend
to rob a sort of contentions sales purses to pay for them,
by whome they are maintained to swimme in silkes, while
themselves doe roffe in ragges: these Lawyers therefore, are
surely possessed with some great master Diuell, they sleepe in
sune, and it were more dangerous then profitable for me to
awake them: but I will pray unto God to convert and con-
found them. All such whose beginning is pride and ambition,
most certaine their end will be shame and confusion.

Not to keepe the law, is iniquitie, and not to mitigate the
law, is tyrannie: pittie without equitie, is plaine partialitie:
and justice without mercie, is extreme iniurie.

Corrupt lawyers, no doubt, are a scourge of God, sent in
the old age of this froward world, to plague such wangling
and contentious men, as of an obstinate, wilfull, and malici-
ous stomache, refuse to have their matters ended at home a-
mongst their quiet neighbours, according to Gods law: for as
sinnes and disobedience doe encrease, so are punishments and
miseries heaped one upon another.

There came on a time before Alexander Severus, two
Christians proudly contending and accusing each the other,
whome the good Emperour so had to name themselves Chri-
stians and more, for that their pride and malice declared them
to be no followers of him whom they professed. But if Alex-
ander did so hold malicious the people of our age, doe they
love and trouble one another in the law, not for correction of
evil.

small manners, but rather that one may enjoy the goods and possessions of another, without either right, conscience, or charitie: some neuer at quiet with themselves vntlesse they be at strife with their neighbours, and then seeke to abuse law and iustice, as a cloake, to purge their crooked stomaches, where some pay so deare for a purgation, that he is constrained to liue in miserie all his life after: he might well thinke and say, Surely these people are not inspired with the spirit of God, but rather possessed with some great captaine diuell, they sleepe in sinne, and it is high time to wake them. Yet some are enforced either to trie law, or lose right: to whome there be foure things requisite. First, a iust cause. Secondly, a true and faithfull Counseller to plead the same. Thirdly, a soll purse to feed the Lawyers. And fourthly, a sure friend to sollicite his cause to the Judge, and procure expedition, or els, if the matter be doubtfull, to prolong the time, to the end his aduersarie being wearied, may seeke to compound. This lesson I had of a Lawyer.

One poore man oppressing another, by violence, is like a continual rain, that destroyeth the fruit.
 Pro. 28.
 He that of wilfulnesse delighteth in law, shall strine for a cockes come, and thriue like a daw.
 Tuller.
 Preach.

Amongst a number of intollerable abuses in this Common-wealth, the corruption of negligent officers is not the least. The office of gouernement is of many desired, but few well executed: they professe equitie and iustice, yet will neither take wrong, nor doe right. They are apt and readie to reuenge every little tricke committed against themselves, but regard not most grieuous offences committed against God: against him they fauour, the truth will not be heard: but against him towards whome they haue conceived some secrete displeasure, they will not sticke to set handes and scales. They suffer all the countrie to be choked and heered with filthie whoremongers, drunken maltuozmes, and idle vagabonds, whereas the filth of a priuie, the stinke of dead carrion, and the order of citties doe not so much offend the eies, as that cursed crue infecteth the Common-wealth: and yet these horrible vices remaine still unpunished, borne withall, and lightlie passed over, so long till they are growne almost incurable. Again, they make a difference betwene the offences of rich men, and poore men: the one is soe punished, the other for a priuie lybe escapeth free, so that priuate commodities buyeth generall honestie: the Law is toorne in

Abacuck. 1.
Esa. 5.

pieces, so as right and iustice can take no place. Ephraim is oppressed by tyrannie, violence beareth sway, might over-
goeth right: the poore are despised, the wicked advanced, vice
unpunished, vertue vntewarded, and good lawes vnexecuted,
and therefore better vnnade.

Dat veniam coruis, vexat censura columbas.

Amos 6.

Yea Heraclites would laugh to see great thieves hang by
little thurs: And Democritus weepe to see vicious men ex-
tolled, and vertuous men disdained: they haue turned true
iudgement into bitterness, and the fruit of righteousness
into woorme wood. In Israell might none bee chosen a Rab-
bine till he could speake seuen languages: but I thinke a
number of our officers, are rather possessed with seuen devils.
Solon being asked what best preserved a Common-wealth,
quoth he, when subiects obey the magistrate, and magistrates
the lawes: but they sleepe in sinne themselves, and suffer o-
thers to doe the like, and therefore it is high time to awake
them: For as much as officers appointed in authoritie to
gouerne in the Church or Common-wealth, doe not execute
the iudgement of man, but of God himselfe, who seeth the
verie secrets of thy heart, who hath neither respect of persons,
nor receiveth bribes, it standeth them in hand to bee wise,
diligent, and circumspect in their callings, to examine by
law, direct by iustice, and conclude by conscience: to keepe e-
quitie, and deliuer the oppressed: for as those which gouerne
well, are accounted worthe of double honour, so are those
that neglect their dutie, worthe of double punishment. Mer-
cie is graunted to the simple, saith the wise man, but those that
are set in authoritie, shall be sore punished.

Ier. 22.

1. Tim. 5. 17.

Luk. 12. 47.

Wisd. 6.

Though our preachers haue bene verie painefull and
diligent in discharging their dutie in some measure, yet is
there noted a great fault in many who haue gone so farre in
seeking reformation in doctrine, that the people are growne
to a plaine deformation in life and manners: againe, they
make great outcries against vice in generall tearmes, but ei-
ther they dare not or will not tell men their particular faults
to their faces: againe they are verie vehement, and hote as a
tongue in reprehension, amongst the inferior sort where smal-
lest offences are, but in speaking against extortion, oppres-

flon, biberp and such other horrible crimes railing amongst the superiour powers, they are verie faint, and cold as a stone. And as a learned man said once, they are like rocks nipped with kites clawes, they cackle, but they crow not: againe they are gone so farre beyond the boundes of modestie, in searching and ripping the blemishes and infirmities of their fellows in open place, as their calling is almost brought to an open contempt. Spirituall pastors amongst our elders, were had in great estimation and credite, but in these our wretched daies, they are rather dishained, crueld and despised, in so much as though a graduat in scholes, or a gentle man by birth, yet the verie habite and name of a minister, seemeth to disgrace his credite and estimation, as euerie inferiour person is preferred and thought worthise to take his place before him. And as the foure cardinall vices in the superiour sort before touched, are most grieuous to the people, and cause of great inconuenience in the Common-wealth: so there be three sorts of men most grieuous to the Clergie, and the chiefe cause of that intollerable contempt to their function.

The first sort are, couetous Patrones, who are so greatly infected with the golden dypse, as their Church doores will not be opened without a siluer key: he that will haue a church-lining (what other god gifts sooner he be indued withall) he must needs bring this learning with him, to know who was Melchizedecks father and mother, or els a dish of maister Linners apples, or he may rough so any benefice. The Prophet Dauid being willing to shew kindnesse vnto Hannon, as his father Nahas had shewed fauour to him, sent his seruants to comfort him in his beautinesse: but the princes and nobles of Ham, perswading him that they were spies sent to search the cittie, toke Dauids seruants, and shaued off halfe their bearden, and cut off their garments hard by their buttockes, and so sent them away. And euen in like manner doe greedy Patrones deale with the poore ministers, whome God hath sent vnto them with the Gospell of peace, gelding, paring, pouling and cutting off the bearden and skirts of church-linings, so as they are made but seruants and slaves to their Patrones, and brought so bare so the most part, that they haue not sufficient to maintaine them-

1 King 10:

1 Chron:19

Genel. 47.

3 Kg.

selues with thine diet and simple cloathes, and live out of
 debt, no; able to giue a draught of small drinke at their doze:
 so as after their decaie, a number of their wiues and chil-
 dren may god beg their bread. In times past, not only the Pa-
 pists of a blinde zeale, but also the verie heathen, haue bene al-
 waies verie beneficiall and bountifull to their Priestes and
 soothsayers. Pharaó was a cruell tyrant, yet in the time of
 famine, hee had a speciall care for his Priestes. Iesabella a most
 wicked quene, yet sate she daily at her table four hundred
 of her greiue Priests: the Popish clergie, whose doctrine
 was nothing but deuices and fancies of men, were holden in
 such reuerent estimation, that nothing was thought too much
 for god for them, but the poore ministers of the Gospell,
 bringing the glad tidings of saluation, are contemned, despi-
 sed, reuiled and defaced, and their linings pinched, bysed, pol-
 led, pined and grutchted at: euerie little being thought too
 much for them, and made a pray to churche catchpoll and pel-
 ling officer, that if it were not for the saourable kindnesse of
 our gracious louing Queene, a number had ere this day bene
 constrained to leaue there function, and lye their countrey for
 want of lining. It is written, that Dionisius coming into
 a temple where Images were clothed in costly coats of sil-
 uer and gold: These garments (quoth he) are to heate, for
 summer, and to cold for winter: and so taking them away,
 clothed them in linsie wolffe, these (quoth he) are more light
 for summer, and warme for winter. And euen in like sort both
 Patrons and people in these daies doe sicke, what possible
 they can, to spoile the Clergie of tithes, lams, and all church
 linages, and thinke a cloake of linsie wolffe good enough
 for them: not like innocent sheepe that willingly yeld their
 fleeces, but noisome Goates that strike with their hornes.
 The good olde benefactors are gone, and new startups, who
 neither feare God nor Diuell, supplie their place. Abraham,
 Lot, and Iob we haue not: captaine Cornelius, and our sa-
 ther Tobie are blacke Swannes amongst vs, Elias cannot
 finde his hostes of Sarepta: Paule the purplesse, nor Peter
 the Tanner: but manie a churche Babell and greedy com-
 rant to pinch and pill from vs what possible they can: these
 Patrons therefore are surely possided with some great cap-
 taine

aine Wine, they sleepe in sinne, and it is high time to wake them. If the Embassadors of an earthly Prince, being sent in friendly manner to his subjects, should be so unconcourteously entertained, as a number of Gods messengers are in England, no doubt he would be reneged. If those that sold bones deserved to be whipt out of the temple, sure our church pollers who sell the temple it selfe, as Iudas sold Christ, deserve to be hanged up in the temple.

The second sort, are an intollerable crew of double faced officers, put in trust to see the princes lawes observed, Ecclesiasticall discipline executed, and contemptuous persons punished, who privately, both favouring, furthering, and maintaining the causes of divers disordered and seditious schismatics, that boldly through their sufferance, dare presume to controule, gaine say and stand against her maiesties lawes established, to feed whose humours doe commonly ble, under the title of an exhortation to the clergie, in their accustomed assemblies, at synods and generals, to seeke in open place with bitter intreaties, disdainefull glances, and most odious termes, to discredit and deface them, beating into the peoples heads there present, that their pastors are no better then ignorant asses: meaning all such as shew themselves obedient to publicke order. whereas in trueth to speake in generall, there was neuer a more learned clergie, in any Church since the Apostles time, then now in England, in so much that the meannest sort, for the most part, are better able to teach and instruct the plaine people of their parish, in faith and god manners then most of those spitefull spurring officers, are to speake in such a learned audience. I see no reason therefore why they should be likened vnto asses, except for bearing so quietly the heauie burthens and intollerable extortions which those graue prowling cozmozants doe dailey lay vpon them, being so pinched and prowled, that their verie liues are bitter vnto them, otherwisse they are not so like the nature of Asses as themselves are like the nature of sores, where vpon this question may arise, whether asses or sores be more tollerable beastes in a Common wealth: these pauerly officers therefore are possessed with diuels, they sleepe in sinne and it is high time to wake them: the Lord of his mercie conuert them, or else of his iustice confound them.

Mar. 12. 11.

Mat. 23. 23.

24. 25.

The guilt.

les will not

griue al-

though the

gallic doe

grone.

Iudas

1. Tim. 3.

Amos 3.

Exod. 1.

Iam. 3. 1.

Rom. 12. 16.

It is meant
by such
schollers as
wⁱll be rot-
ten before
the bee
halfe ripe.

A selfe wil-
led foole is
a perillous
beast.

The third cause of contempt in the ministerie, is this: Whereas in times past, the Church had but few teachers, and many learners: it is now given to have many teachers, & few learners: It was thought in old time, there were but few wise men amongst the Grækes, & we thinke now there is not so many soles amongst vs. We all glorie of our knowledge, and presume of our wisdom, and this cometh to passe through the number of schollers in this land, who doe not onelie encrease and multiplie daillie without measure, but also for want of right choice of god natur'd the greater sort being fantastickall, wilfull and wayward, whose wittes being strained against kind, becomie disordered, disquiet and seditious: for it is hard to make straight by arte, that which is made crooked by nature, when learning and eloquence is graft in a wayangling, stubborne and contentious disposition, it is a dangerous thing: for as in a good man, learning is the armour of vertue, so when it hits in a wicked person, it is able to worke much mischief. It is saide, that soles set neighbour at variance, but a malicious person having witte, learning, and a plausible tongue, is able to set kingdomes by the eares: one scabbed sheepe will infect a whole flocke, and one iarring string, bringeth a whole noise of musick out of tune, and one busie headed sole, that is learned, able to bring a whole countrie out of all quiet order: and as too few byrds consumption, so too many, byrds surfeits: for certainly, there is no more noisome member in a common-wealth, then a professed scholler unbestowed to live by his profession: his conceite is lustie, and his life loitering, whose idlenesse ingendreth disaინfulnessse to labour, which through long sufferance, must needs in the end, grow to some great inconuenience. By this meanes the Church is pestered with a sort of busie baine glorious soles, putt vp with a certaine spirituall pride, through a vaine opinion conceined of themselves, euerie one having a church plot or Common-wealth in his head, who despising the iudgement of their elders, runne on rashly before them, till they haue fallen into intollerable errors, and having a great desire to be taken for singular wise men, zealous professors and diligent builders, looke grim and big with a hautie stearne countenance, much like a windie egge, or a

bloome

Titus 3.

blow the bladder, and rasing off the yoke of obedience, hauing
 a pride to be pious, neuer cease babling and broching of
 new frantike follies, spreading of sects, and sowing of con-
 tention in the Church, being further wapt in deuotion, then
 they can passe through with discretion, and vnder the colour
 of zeale, they rouse and rage without all measure, much like
 new wine, which without some vent, is like to breake the
 cask, as though Gods spirit inforced man to passe the bounds
 of Christian modestie. These, like euill birdes that beray their
 owne nest, or hatefull snatching curre, neuer cease barking
 and calling in open audience at their fellow ministers, yea
 and such as their faults and blemishes being rightly waighed,
 are fewer in number and lighter in waight then their owne,
 whose innocent liues are able to confute their viperous slan-
 ders, vtterly despising all those in whome they see any infirmi-
 tie of man, as though themselves were some aerie spirites, es-
 specially, such as they persecute more pleasant or sociable of
 nature, or more delighted in mirth & honest pastime for their
 health and recreation, then agreeth with their owne Stoicall
 disposition, or his gifts in preaching, doe not altogether sa-
 tisfie their fantastick humours, and his doctrine applied to the
 seditious vaine, though the man be neuer so honest in life and
 conuersation, nor so careful & diligent in discharging his duty
 according to his talent, yet in the eyes of these vehement ac-
 cusers, he is but a dumbe dogge, salt without saour, a bell
 without a clapper, and a sieder without food: the children (say
 they) doe crie for meate, but he hath none, neither for himselfe,
 nor them, except they will haue loaves, as though he could
 doe nothing but cast the Bible at their heades. Such a
 wise reason made that late sprung vp heretike Brodome, a
 brother of theirs, when he compared God to a man that
 loued pottage well, that as a man might be gluffed with too
 many pottage, so might God with our prayers often saide: Luk. 6.36.
 thus they accuse without trueth, iudge without authoritie,
 and condemne without triall, whereby the poore ministers
 of the Church, who of a good conscience, doe keepe them-
 selues within compasse of order, and endeuour to continue
 the people in due obedience to the same, are despised, de-
 faced, and shaken vp in open audience, euen as though
 they

Col. 3. 8.

1. Tim. 6. 7.

3 King. 12.

they were most grieuous and notorious offenders, yea Iſa-
 bel was neuer more made against the true Prophets, He-
 rod against the innocents; nor the Scribes and Pharisees a-
 gainst Christ himſelfe, then these seuerer cenſors are against
 their poore biſhops, to bring them into hatred and discredite
 amongst the people, to the end, that by one meanes or other,
 they might hie them out of their livings, and inioyn them-
 ſelves. Yea ſuch is the miſerie of our daies, when youth are
 ſo fantaſticall to inuent, and age ſo ſenceleſſe to credite, that
 the one is brought into ſoules paradise, and the other into a
 popiſh dotage, being thought a thing ſeuely and tollerable for
 a young ſcholler of ſmall learning, and leſſe witte, beſore he
 be either ripe in knowledge, governed in liſe, or reformed
 in manners, to picke by into the pulpet blushing like a
 blacke dogge, to controll, discredite, and deſace the auuncient
 graue Biſhops, and reuerend learned fathers of the land:
 much like as a ypollod beardedleſſe boy ſhould ſit in a chaire
 with a rodde in his hand, teaching, and S. Auguſtine and
 Chriſoſtome to ſay their leſſons: In whoſe iudgement they
 are but laſſe loſterers, dunn dogs, popiſh doctors, men plea-
 ſers, and their Churches no better then dens of thieues, being
 growne ſo farre paſt ſhame, and void of all humanitie, that
 now they fall from reaſoning, to plaine rude rapling, ſcoffing,
 learing, deriding, and threatning of buffets, with bent ſixes:
 in ſo much as no ſtate or degree can ſcape their venomous
 tongues. They looke like Lions, liere like Foxes, biſſe like
 Adders, barke like Dogs, and if they durſt, they could biſſe
 like Tigris: So maliciously meaſuring other mens doings
 by the crooked line of their owne indignations, that I thinke
 if wiſſe Salomon and learned Paule were here in theſe daies:
 The one would be taken for a ſoule, the other for a mad man.
 Dumb Dog is a great word in their mouthes: that Sermon
 where Dumb Dog is left out, is not worth a pin, it ſits not
 their fancy: for why? their whole felicitie, is in barking and
 ſnatching, yea rather then ceaſe for want of other, they
 would barke at the Moone and Heauen Starres: They are
 much like the Dog that Cicero ſpeaketh of, that being ſet in
 Capitoll, a Towre in Rome to ſtraggle thieues, leſt the thieues
 and ſell a barking at true men, whoſe doctrine and example

of life, tendes onely to this end, to dyne the Quēens subjects to a lothfomenesse and misliking of the present governement, and order established to discredit her Maiesties supremacie, to deface her ministerie and contemne her lawes, to surfeit the Church with schismes, & the common-wealth with factions, And if wisdome in time doe not puenent it, then folle in tye all will surely repent it: to vse the laudable ceremonies of the church, they make it an hainous offence: but in disobeying the Princes lawes, backbitting their superiours, slandering their brethren, disquieting the Church, abusing the office of godlie preaching by their vaine seditions prating, they make no offence at all: they seeme verie diligent and studious, but it is rather for nouelties, and barrette to make an eloquent shewe, that by the perswasible wordes of a mans wisdome they may delight itching eares, then for sound doctrine to conuert sinfull heartes, they vse cunning pertuasions with faire golden phrases, but as Absolon did to steale away the hearts of the people from Dauid: they proclaime publike fastings, but as Iesabell did to kill Naboth, for vnder a colour of reformation, they seeke to robbe God of his honour, the Prince of her due, and the Clergie of their linings: being as is supposed, instruments of some others, who by these meanes seeke to make the Church a marke to shoot at, and a carcasse to pray vpon, to the spoile, ouerthrow, and vtter confusion of church learning, religion, and all. Deuilers and fanciers were neuer good either for church or common-wealth, so Iudas vnder a pretence of holinesse, desired to haue the ointment solde for a great summe of money to releue the poore withall: but his purpose was to get the money into his owne bagge, so was it pretended that the lands of Abbots, Collegen, and Chauntries, should haue bene employed to the enriching of the king, maintaining of scholes, and releuing the poore, but they are put to maintaine pompe, pride, and superfluitie: faire wordes and wicked deedes deceiue both wise men and foles. Thus when vnder the name of a sermon, these great builders haue tossed their fantastickall doctrine, such as Peter neuer planted, nor Paule neuer watered, before the light believing multitude, with such an outward shewe of holinesse, that Ladie hypocrisie her selfe could not mooue sicke handle the matter,

1. Tim. 1. 6. 7

3. Kings. 15.

3. Kings. 12.

Marke 14.

Math 23. 14

spitting out their poison with cutting words, dissembling glins, and pious biting nips, against orders established, Bishops, Ministers, Magistrates and all, so far as they dare: then like unto the late rebels that rose in the North, in the end of their traitorous proclamations to blind the multitude, pray for the Queene, full coldly & craftily God wot: and for as much as all is done under the title of preaching, whatsoever they say, all is taken in God part, and greatly commended without controument or danger of punishment.

Esay. 56.
Philip 3.
Iudas 6.
2. Peter 2.
2. Cor. 12.
2. Tim. 3.

Esay 5.
Ezech. 13.
Esay 55.

These are not those vniuersal dogs which the Prophet speaketh of, but those barking curs, & proud, stubborn, & disobedient murmurers, false accusers, authors of sects, & despisers of authority, which y^e Apostle speaketh of, those foolish Prophets and false dissembling liars that are wise in their owne conceits, follow their owne spirits, and speake where they see nothing, which Esay and Ezechiell speaketh of, and those Pharisaicall hypocrites, which say vnto those that come nigh them, touch me not, for I am holier then thou.

Math. 23. 19

These are no unpreading Ministers, but rather bunning preaching preachers: for so they may haue as great lordship and superiority ouer their parishes, as y^e Prince hath ouer y^e realme, the Bishop ouer his diocese, or the Pope in time past ouer the church, to teach what doctrine they fancie, establish what lawes they like and obserue, what orders they list, without controument: they are contented at Christs commandement to goe forth and preach, but if hee will haue any Sacraments ministered, he must goe himselfe for al them, for it goeth against their consciences. These are no lasie loiterers, but diligent feeders, such as Iohn Leaden, David George, and Knipper Doling in Germanie, apt and readie to sow schismes in the Church, factions in the common wealth, & set the country together by the eares: they are not idle, but sure they were better be idle, then so busily occupied, in applying their wits by art & learning, to worke dissention & mischief in y^e hearts of the people: they had indeed, but their side is such as can hardly be receiued without danger: whose hypocriticall puritie, churchly stearne countenance, disdaining to giue men their titles of honor, priuy commenticles, and condemning our Christian order in baptizing of infants, do manifestly shew them no other, but

the very sea of Anabaptists: if that reuerend & learned father
D. Abbigill now Archb. of Canterburie, had not slept in in
time, to withstand their subtilie deuises, we had ere this day
felt as great burly burly in the Church of England, as was of
late yeares by their predecessors in the citie of Munster.

*John Sleidan
in his Com.*

These are not hierlings in stead of shepheards, nor wolues
in stead of hierlings, but rather diuels in stead of wolues: for
if peacemakers be the children of God, sure these disturbers of
peace must needs be the children of the diuell, they sleepe in sin,
& it is high time to awake them: yet by reason of their hypocri-
sie & straightnes of life, such as be of contentious natures, doe
follow them & commend their doings. We need not now see to y
Poet Homer for his aid in prescription of the Sirens, seeing
this our unhappie age is so furnished with Harlots, whose
delicate tunes, pretenced holmes and sweet beneuolent intice-
ments doe so tickle the itching eares of a sort of giddie headed
people, as they doe thinke them rapt by into the third heauen.
Whereby they haue hatched such a viperous brotherhood of si-
mphonie whelpes, both dog whelpes, & hich whelpes, halfe saints
halfe Diuels, with base dissentious heads, proud stomaches,
wildwill wits, factious hearts, brazen faces, golden mouths, and
smooth glossing tongues, as this lande before time was never
troubled withall, some snatching cures that bite before they
harke: some barking shalts that would bite if they durst: some
flawning spaniels much like the flattering butcher, who gent-
le claueth the Oxe, when he intends to knocke him on the
head. They take great pleasure and delight in comming to ser-
mons, not as scholers to learne, but rather as Judges to con-
trol, being growne so diuers in manners, & variable in condi-
tions, that it is easier for a cooke to please an hundred mouthes,
with one dish of meat, then a preacher to order one sermon to
content a dozen heads: some would haue matters of faith han-
dled, some inuaded against Papistrie, some vices rebuked,
some sharpe & hotly, some gentle & coldly, all men other mens
faults, but no man his owne faults: and as they disagree in mat-
ter, so do they in form, some like ancient doctors, some new wri-
ters, some would haue it polished with logick & rethorike, and
some call the persunible wordes of mans wisdom: some would
haue studie in sermons, and some a sobaine motion of the spirit:

*Hilarie Ser-
mon at the
Synode at
Rheims.
Math. 3. 6.*

some

some would haue long Sermons, and some care not howe short, and some are so dauntie and coy, that they can make no sermons. Thus what by the infectious crue of Papistlicall heretikes on the one side, and this pestiferous sect of Anabaptistlicall Schismatikes on the other side, the Church of God is greatlie troubled and disquieted, god order, the pale of our parke, or Common-wealth broken downe: And the deare of Christ so dearely bought, in danger to be deuoured of a sort of Wolves in lambs skins, and diuels in mens bizardes, halfe Papists, and halfe Anabaptists, who, though in some points, they seeme to differ in opinions, yet in defaming her Maiesties gouernement, denying her supremacie in causes Ecclesiasticall, condemning her booke of common praier, and the publike reading of the holie scriptures, with diuers other points, they iointlie toine together as brethren: and vnder a glosing shew of obedience, like vnnaturall childezen, who at the commandement of an adulterous stepfather, are willing and ready to thrust their swordes into their mothers bellie, line gaping for a day to bitter their malice: at whose handes there is no other friendship, or true heartes to be looked for. But as

1. Kings 11.

Nahas king of the Amozites, would haue made with the king of Iabes, by pulling out their right eyes, so nothing can reforme, content or satisfie these, except yielding vnto the authoritie of Ecclesiasticall gouernment into their hands. And therefore, certainly they are possessed with some great master diuell, they sleepe in sin, and it is high time to wake them.

Forasmuch as heretofore their opinions haue bene opened, their fantasies detected, their Heresies confuted, and their arguments confounded. And yet neither reason can leade them, authoritie moue them, nor truth it selfe enforce them to yelde, to confesse their errors, and amend their manners. It is high time to tie them shorter for infecting of others: such trees as lopping, watering, cannot make fruitful, must be cut downe. When gentle medicines will not helpe, the Physician must be bitter potions: when the grained place cannot be broken by plaisters, the Chirurgion must lanch it. So when lenitie cannot reclaim them, severity must correct them: so shall we haue more religion, and lesse contentation. Though our Saviour Christ commanded to pardon our ene-

miles, yet not his enemies: as to bee angry with sinne is not anger, but zeale: so to smite for offending God, is not to smite, but to correct to amendment: the lines of leashed men are a swete sacrifice vnto God: it is a greater fault to let go a Wolfe, then to kill a lambe in the flocke: and a greater offence to pardon a rebell or a traitour, than to kill a true man: but these are not called rebels as they are, because they are not hanged vp as they should: hee that hath a dog that is a sharpe biter, must by law either hang him vp, or else pay for the sheepe that hee hath wearied, euen so the Christian Magistrate, to whom it hath pleased God to set in authoritie, and giuen charge to governe and defend his poore sheepe, knowing notorious biters lying in waite to deuour them, must either hang by those currens, or answer to God for those sheepe that they doe wearie: the bridle (saith Salomon) belongeth to the horse, a whip to the Asse, and a rod for the foles backe. Correct a wise man with a rod, but a foole with a club: we see that godding will not serue, nor beeking will not serue, nor winking will not serue, it must be a club, a hatchet, or a halter, or else such busse headed soles, as disdain to be ruled, will neuer be quiet, till they may rule themselves without controuersie.

PROV. 17.15.

PROV. 16.

PROV. 17.10

Their wordes and reasons vnto many seeme bigge in sound, yet in trueneth are but small in weight, great in shew, little in substance, full of terrour, void of wisdom, rather bugges to fray babes, then matter to moue any staid Christian, great persuasions to seduce weake flesh, yet not sufficient to satisfie consciences, they may stirre vp contempts in some huskard braines, which like weaker reedes will moue and wag with euery blast of wind, yet not able to stay assurance in such constant Christian subjects, as stand firme and faithfull to God, their Prince and countrie, like oakes: so that Helleborus were more fit to purge their franticke braines, then arguments to confute such trifling errors.

1. Cor. 14.13

To procede, our delicate and fruitfull countrie hath ingendered a multitude of daintie and vicious people, proud, prodigall wastern, miserable pinching prowlors, false dissimbling liers, faire lokes, and smoth tongues without good meaning,

Ieremy 4.9

Eccleſ. 13.

Pro. 19.

meaning, ſome cruell as lions, ſome craftie as Foxes, ſome rauenous as Wolves, ſome enuious as dogges, ſome lecherous as goates, and ſome filthie as ſwine: the moſt part either Hypocrites, wicked liars, or ignorant of God, euery one in loue with his owne face like Narciffus: the higher ſort contemning their inferiours with ſnuffing ſcorne, and the lower ſort ſtomacking their ſuperiours with gludging ſpight: it is ſaid that a Cameleon can tranſſoyne himſelfe into all colours ſaue white, and our people haue all conditions ſaue honeſtie: I thinke in Sodome was neuer more filthineſſe, in Flinders more drunkenneſſe, in Cræt more lying, in Fraunce more diſſimulation, nor in Iewrie more hypocriſie. Then is no w practiſed in England, and as good men would gladly haue euill men amended, ſo euil men had rather haue good men conſumed: the multitude of ſinners haue ſo chaled away the ſhame of ſin, that common wickedneſſe is taken for no priuate offence: there is ſuch vniuerſall drabbing, oppreſſing, and wronging the poore, as though there were neither God to honor, nor hell to dread, heauen to hope for, nor hell to eſchew: euery one is more liberall now adayes to lend another his conſcience, then his money, and his ſeale is of more credite then his ſoule, and crow will not commonlie picke out the eyes of another: but for money, one man wil not ſticke to picke another to the hard bones, according to the Proverbe: Homo homini Lupus eſt, Span to man is no man, but a Wolfe: theſe people therefore are poſſeſſed with ſome diuels, they ſleepe in ſin, and it is high time to awake them.

The glorie of the Romans in olde time, was to ſpeake little, and doe much: of the Greekes to ſpeake much, and doe little: and of our diſſembling Proteſtants to talke much, but learne to a mend nothing at all: our elders were rude in ſpeech, and ciuill in manners: we ciuill in ſpeech and rude in manners: they beleeued as Pagans, and liued like Chriſtians, we beleeue like Chriſtians, and liue like Pagans: they preached not the word, nor we liue according to the word: the name of God is in our tongues, but his feare is not in our hearts: the Papiſtes doe call vs Solifidians, but our woorkes declare vs rather Nullifidians: we are like the Athenians,

infans, the more good we know, the lesse good we doe: or per
per which is hote in the mouth, but cold in the bellie: so we
frie in words, but frise in deeds: speake by elles, but worke by
inches: we read of one Pambo, who after he had heard one
lesson, would heare no more till he had learned to practise that
one: we desire to heare thousands and yet frame our selues to
practise none: our preachers for the better instruction of the
people in al truth & godlinesse haue painfullly indououred them-
selues to beate downe the superstitious abuse of fasting, pra-
yers, and almes deedes, commending the thing it selfe as verie
pleasant and acceptable in Gods sight, but they vnderstanding
(as it were) with their heeles, vpon a wilfull negligence, haue
taken occasion thereby to cast away both fasting, prayer, and
almes deedes, with feastes of the poore, and altogether. *Philip. 2. 10*
gaine some preachers teach the people, at the hearing of the
name of Iesus to bowe the knee: another sort demie it as
vnlawfull to yeelde more reverence to that name, than to
God the father and the holie Ghost: the people hearing that
thinke scoone to bowe their knee to any of all the thre. *Judas,*
Thus they make their libertie a cloke of loosenesse, turne the grace
of God vnto wantonnesse, and the Gospell of Christ vnto
leachdonesse: they haue changed workes into wordes, godly de-
uotion into bare knowledge: and are become rather lippe
Gospellers, then life Gospellers: the Papistes were not so
zealous to gild their temples with gold, but our Protestants
are as negligent to gild their soules with vertue: they were
beneficall and diligent both in dooking the false dead pictures
of Idoles, and setting the true liuely members of Christ,
and we seme to contraine the one, and leaue the other vn-
done: they bled fasting from meates, we neither from meate
nor sinne: they prayed often, we seldome or neuer: they
were bountifull to the poore, but we liue onells to our
selues: they wrought of intent to merite heauen, but we
neither doe good for merite, nor yet of charitie and lottie:
yea we are come from blinde zeale to wilfull wicked-
nesse, and from superstition to no religion: for the worlde
is nowe growne to this point, that if a man of godlie
or seruant zeale and deuotion, we are some wterly to see-

quent the Church, hee is accounted an Hypocrite: if hee bee given religiouslie to fast and to pray, hee is taken for a Papist, and if hee keepe a god house for reliefe of the poore, hee is called a merite-monger, whereby fasting is despised, prayer condemned, and almes deedes abhorred: thus haue wee cast off the woorkes of Simon Peter, and are become in manners like Simon Magus, that walked with Philip as a disciple, yet wrought with monny like a woorking: Achabs wife would neuer put on demure apparrell, but when shee spake with the Prophets, nor our dissembling Protestants bee neuer holy but at sermon time, they heare and desire like Saints, but live and deserue like devils, they can looke and speake holily, whereby they seeme glorious before men, but their woorkes are naught, and therefore odious in the sight of God, whose outward behauiour is much like cloudes without raine, whereby God himselfe doth mocke such fruitlesse shewes. These Hypocrites therefore are possessed with diuels, they sleepe in sinne, and it is high time to awake them.

Though the obseruing of the Sabbath day touching bodilie rest, doe belong to the Ceremoniall lawe, and shadowes which had an ende in Christ: being therefore altered from Saturday to Sunday, yet, as the Iewes did celebrate theirs in remembrance of the creation of the worlde: so ought wee to obserue and keepe our Sabbath, in remembrance of the resurrection of Christ, and as a figure to confirme our hope in the resurrection of our owne bodies, and our spirituall rest in glorie to come, as also for a comely and decent order to be vsed in the Church, that in resting from bodilie worke, we may charitably assemble together, to the ende the Lorde by the preaching of his wordes may bring forth his worke in vs, to his owne glorie and our saluation: but our Sabbath in many places, is so vildelie abused, as though it had bene rather ordained to serue Babelus and Mennis, the people being growne so carelesse, negligent, and licentious, to feast when they should fast, play when they should pray, and laugh when they should weep for their sinnes, as though there were neither God nor Diuell, heauen nor hell. As euerie honest nature hath affection and

god

*Simulata**sanctitas**duple x est**iniquitas.**Ipsi est me-**sa, lupus**acti, voce**Propheta,*

Exod. 10.

Mal. 12. 12.

Luke 4. 16.

May. 16. 13

god will to his native soile and place of birth; so ought euery godd Christian to haue a godly desire to the soile of his regeneration, and place of his new birth by baptisme, which is the temple of God, the schoole of Christ, and nurse of Christianitie, to make open confession of his sinnes, and reberfall of his faith; to entreat for pardon, pray for thinges necessarie, giue thanks for benefites past, to celebrate the sacraments, to heare and learne his dueitie and right way to saluation, to belieue truly, liue honestly, and walke vprightly. If the ground yeld not sap to the tree, it will sone seare and wither away: if the lampe bee not fedde with oile, it must needs goe out: if any liuing thing bee kept from nourishment, it cannot liue: euen so if the faith of a Christian doe not receiue continuall sap and moistnesse of the heauenlie word, fedde with the oile of sweet promises in Christ, and nourished with the wholesome bread of life, it cannot continue, but consume and die: The seed of the Gospell must still bee sowne in our hearts, or els wee cannot reape the harvest of eternall life: where prophesse faileth, the people perish. When the Lord of a manor appointeth his tenants a day to come to his Court, the rolles are laid open, the steward is ready prepared to giue the charge, the tenants are duectfull to come, attentive to heare, and diligent to execute their Lords will: and if anse shall chaunce to bee absent, or come after the charge bee giuen, no doubt the Lord will bee verie angry, and set a fine vpon his head: euen so the Lord of all Lords, of whome and at whose will wee haue receiued and doe hold all that euer wee haue, both euery Sabboth day keepe his Court, at his temple, Church, or house of prayer, his rolles the sacred bible is laid open, the Steward or minister, is ready to giue the charge and tell euery man his dueitie: and if anse of his tenants or people bee absent and refuse to come, no doubt, the Lord himselfe will be very angry, or if they come after the charge, when seruite or Sermon is done, they were as god not come at all: Againe, such a duectfull tenant as desires to stand in his Lords fauour, will now and then, prepare and bring him a present, such as he knoweth his Lord loneth, but no present is moze pretious in the sight of our heauenlie Lord, then the prayers and thanks of

Mat. 10. 32.
Mat. 21. 13.
Acts 2. 42.
Rom. 10. 14.

an humble penitent heart, and therefore hee that will please him and stand in his fauour, must often feed his appetite with such presents. The Papists of a blind zeale, in time of darknesse, would not sticke to rise vp at midnight to publike praier, fast with bread & water, suffer hunger & cold, run sometimes an hundred miles barefooted and barelegged, to seeke a dumbe image: but our professed Protestants hauing the true light of the Gospell, their praier and deuotion is faint & cold as ice, and their disobedience greater then their fathers ignorance: when they come together, it is rather of compulsion, custome or for fashion sake, then of any godly zeale, much like a sullen, stubborn and froward seruant, that when his maister calleth him, commeth grudging with a soure mouling countenance, mumbling a dogs paternoster, and with lesse reuerence then those three halpenny seruants that Esop hired, to hear him recite his fables. The Apostle S. Paule saith, that for as much as man is the image of Gods glorie, he ought not in time of propheryng or praiers, to cover or dishonour his head: and in another place: At the name of Iesus every knee shall bow: and the Prophet Esay, All knees shall bow vnto me saith the Lord. The meettest lecture and seemeliest behauiour at praiers and thanksgining, is kneeling: so praised Daniell, Paule, and Christ himselfe: but our people are grown so stubborne, wilfull and wastward, that in stead of humilitie and reuerence, they fall to kicke at them, to stinke scozne, and disdain to vncouer their heades in time of Sermon or seruice, for hurting their caps, or to kneele at the name of Iesus for wrestling their iointes, or looke vp to heauen when they pray, for wainkling their ruffes. These people are therefore possessed with diuels, they sleepe in sin, and it is high time to awaake them.

In times past, hee that had learned the seuen liberall artes, as Grammar the key of knowledge, Logicke the rules of reason, Rhetoricke the mother of eloquence, Musicke the swete recreation of wearied mindes, Astronomie the secreete knowledge of nature and colures of the heauens, Arithmeticke the arte of numbring, and Geometrie to worke by rule, compasse, waight, and measure, hee had obtained and gotten, euen a world of wealth and treasure, but in these our wret-

1. Cor. 11.
Phil. 2. 10.
Esay. 45.
In recei-
uing the
communi-
on we pray
and giue
thanks, &c.
Dan. 6.
Eph. 3. 14.
Luk. 22. 41.

ched dases, the eighth liberall science called *Ars aduenda*, the golden art of flatterie, hath wonne the goale, and sitteth in fortunes lap, so that without skill in that arte, though neuer so well sene in the rest, a man shall hardly find meanes to shift in the world. *Qui nescit simulare, nescit viuere*: These flattering clabbackes, students of hyasen face Colledge, are no doubt, a most dangerous and contagious kind of vermine, as tollerable amongst men, as wolues amongst lambes: Ravens eat not men till they bee dead, but these smooth glossing Arth parasites with two faces, in one hood, like Iannus, two tongues in a head like Judas, and two hearts in a bzeast like Magus, doe daillie eat men quicke, and become so familiar with the superfor sozt, that they bzing to passe euen what they list, so as the world seemeth to be deuided betwæen the secret dissembler, and the open blasphemers. These Parasites are therefore possessed with some great captaine Diuel, they sleepe in sinne, and the Lord of his mercie conuert them, least they perish themselves, or of his iustice confound them, for infecting of others.

True simple meaning of keth Gods blessing, and double dealing double punishment.

This land is also most villie corrupted with intollerable pryde, with such a confused mingle mangle, and varietie of apish toies in apparrell; euey day flanting in new fashions, to defoyme Gods workmanship in their bodies, as great monstrous ruffes starched in the Diuels licour, and set with instruments of vanitie, dublets with great bursten bellies, as though their guttes were readie to fall out, some garded like Frenchmen, some fringed like Venetians, some their heades Turkish, their backs Spanish, and their waistes Italian: some their haire curled, and their beardes wythren to make them loke grimme and terrible, as though they had sene the Diuel, with long daggers at their backs, to kill euerie one they mete prouoker then themselves, with such vaine riot, excesse and vaine riuoltitie, that I thinke they haue made a league with Sathan, a couenant with hell, and an obligati-on with the Diuell to marrie his eldest daughter, they sleepe in sinne, and are as easie to bee waked or reformed as the olde world was at the preaching of Noe, or the latter age at the preaching of Christ. Pryde is the mother of hypocrisse, the newie of deuotion, the nurse of enuie, and the fountaine of

M.St.

French nets do catch English foules.

Wils.

Chrysostome

of all vice: sinne was the cause why God did first giue vs a parrill, not as badges of pldre to feed the eyes of basen gazing soles; but to couer our shame and keepe vs from cold: Quid superbis terra & ciuis, quid veste nitida gloriaris, subter te sternitur tinea, & operimentum tuum erunt vermes, hæc tua vestis erit.

*Luke 16.**Rom. 8. 15.**1. Cor. 6. 15.**10. 19.**Luke 22. 44.**Iohn 19. 34.**Gregorie.**Prou. 23.*

Againe, our countrie is most horribly choaked and overgrowne with multitudes of drunken rascals, vile lecherous whozemongers, and filthy intifling drabs, which vices doe so greatlie offend both the Maestrie of God, the law of nature, and the Common-wealth, that if the very stones in the streete could speake, they would crie out vpon it, yet by meanes of greasing, bribing, and corrupting of officers put in trust to punish them, it is no moze accounted of, but a spozte or game to laugh at, as though heauen and hell were nothing els but old wines tables to feare and flatter children withall: these are (no doubt) possessed with Diuels, they sleepe in sinne, and it is high time to awake them. If filthy whozemasters would weigh with themselves, how God doth know the verie secrets of the heart, and that of his iustice hee will leaue no sinne unpunished, either in this world, or in the world to come, they would surely be afraid to doe that in his sight, which is so shamefull, lothsome and odious to be done in the presence of an honest earthlie man: it is a thing most filthy and against nature, that a professed Christian, an adopted childe of God, a member of Christ, and temple of the holie Ghost, redeemed with no lesse price, then by shedding the very heart blood of the deare and onely beloued son of God, should take that same bodie and member of Christ, and make it the member of an harlot, Saint Gregorie compareth lecherie to a seris fornicer, whereof the mouth is gluttonie, the shame pride, the sparkles filthy wordes, the smoke an euill name, the ashes poutertie, and the end, shame and confusion: at the last (saith Salomon) it biteth like a serpent and stingeth like an Adder. Whoredome, besides the infamie of the world, it wasteth the goods, withereth the bodie, decayeth the health, shorteneth the life, and maketh a man stinke in the sight of God. The vice of drunkenness in like manner, consumeth the wealth, surfeits the bodie, dulseth the witte, dimmeth the

the understanding, troubleth the senses, and without repentance, bringeth both bodie and soule into hell: And therefore if either the feare of God, the shame of the world, the desire to be in their right wits, to live in health of body, or to escape the miserable state of beggery may moue them to repentance and amendment, it is now time to awake, detest and avoid such horrible wickednesse which doe iustly merit a short life and a shamefull death.

There was neuer moze sincere preaching, nor so little following, so great persuasions to honesty and vertue, and so many giuen ouer to vice and naughtines: so much exhortation to loue, & charitie, and so many stuffed with hatred and enuie: we greatly complain of the vnfuitfullnesse of the earth, the corruption of the aire, the vnconstantnesse of the world, and time that slips so fast away, but we complain not against our owne felues, for whose sinfull liues the very heauens doe wepe: we professe to be the followers of Christ, yet in Christian behaviour much inferiour to the heathen Ethnicks, that knew not God, who passed vs as farre in god liuing, as we passe them in god learning: we greatly delight to heare the name of Abrahams children, yet not so willing to kill one wicked affection that offendeth God, as Abraham was at his commandement, to kill his onely beloued sonne. It is said that the Callo; and the Elephant being hunted, the one for the vertue of his genitoys, the other for his tooth: the Callo; biteth off his genitoys, and the Elephant findeth a meane to wress out his tooth, and cast them away to saue their bodie; but our people had rather both preacher and pulpet were set on a fire, then they would cast away their filthie vices to saue both bodie and soule. The sea-man knoweth his time, the Swallow her time, and the Crane her season, but our people are sencelesse: the tempestuous winds, the waues of the sea, and the very diuels themselves doe heare and obey his word, but they sleepe so soundly in sinne, that neither the infamie and shame of the world can moue them, nor all gentle admonitions allure them, nor the terrible threatenings of hell torments once feare them, nor the filthinesse of sin that seemed so odious to the verie infidels withdraue them, nor the continuall preaching of all creatures vnder heauen persuaade

Ioh. 3. 39.
Gen. 22.

Ier. 8.

Mat. 9. 27.
Mar. 1. 27.

them to repent and amend : Saint Antonie being a man vnlearned, had no other booke but these, and he that can beholde these excellent booke, setting forth the wisdom and godnesse of almightie G D D without praisling and glorifying his name, is worse then a brute beast.

Psal. 19.

Psal. 107.

Mat. 6.

Iob. 12.

Mat. 23. 25.

Iudas.

Mat. 23. 26.

The Sunne, Moone and Starres by whose heate and light the whole worlde is nourished and governed, doe daillie preach vnto vs : The beautie of the heavens, the wholesomenesse of the aire, and the plentifulnesse of the earth doe daillie teach vs : the pleasant vallies, delightfull springes, and rich mines of treasures, doe daillie instruct vs : the godlie frutifull trees, medicinable hearbes, and sweete fragrant flowers, more gloriously attired then Salomon in all his roialtie, doe daillie admonish vs, aske the beastes of the field, the fishes of the Sea and the soules of the aire, and they will tell thee and say, we were all created and ordained for the vse and profite of man. Psea our Saviour our Christ himselfe calleth daily vpon vs, Young man arise, Damselfe arise, Lazarus come forth, dead sinner awake, but their eares are deafe, their mindes obstinate, and their senses without feeling : Seeing then that God hath knocked at the doore of our consciences by so many and sundrie means, and of his mercy hath tarried waiting so long for amendment, it cannot be but great vengeance must needs follow, hatinuous sinnes doe call downe græuous plagues, enery kingdome deuised within it selfe (saith our Saviour Christ) shall be desolate: but England, by sects, factions, heresies and schismes, is deuised in it selfe : the Lord of his mercie defend it from that which followeth. If God so sharply punish one sinne in Adam and the Angels, what may we that haue committed such a multitude of sinnes looke for : If we shall yeeld an account for euery idle word, what reckoning shall we make for such horrible offences both in wordes and actions : God is said to haue sette of lead, but bandes of yron, he commeth slowly, but when he commeth he payeth home : as one man smiting another, the higher he lifteth vp his hand, the

great

greater is the stroke: euen so the longer that God tarrieth looking for amendment, the greater will his punishment be when it cometh. If we will not glorify his name in repenting and turning vnto him, he will glorify himselfe in reuenging and heaping plagues vpon vs: he is the God of iudgement and Lord of reuenge, at whose word the verie heauens do tremble, the earth doth quake, and the mountains shake: he is a wise and a most righteous Iudge, he searcheth the verie secrets of the heart and reins, he will not be mocked nor deceived, neither will excuses goe for payment in his sight: hee is righteous and iust in all his dealings, faithfull and true of his promise, his word is alwaies most certaine and sure, yea and Amen: that except we repent, we shall all perish in our sinnes: those that refuse his mercie so louingly offered, shall surely seele his iustice,

Ier 51.
Psal. 18.
Psal. 7.
Rom. 8. 17.
Gal. 6. 7.
Ioh. 5. 30.
Psal. 19.
1. Cor. 1. 30.
Luk. 13. 3.

To fall into sinne, cometh of humane weakenes, but to lie still and sleepe in sinne, after so much teaching by his creatures, his wordes, his writings, his preachers, and his owne example, is proper onely to the wallward impes of Sathan. Sodome and Gomorrah, Tice and Sidon, the Ministers and Quene of the South, shall rise vp at the last day and condemne this generation: for if the doctrine and miracles which haue bene shewed amongst these had bene done amongst them, they had long since repented in sackcloth and ashes.

Mat. 10. 15.
Mat. 11. 21.
Luk. 11.

Though I be earnest, beare with me, I touch not those that be god, and say too little to those that be naught: I appeale to God who knoweth these thinges to be true, and to the world, who cannot for shame denie them. And if I haue said nothing but the trueth, then blame not me, but goe about your owne amendment: for seeing that all flesh haue so corrupted the Lordes way, and that such abomination is wrought amongst men, and the measure of iniquitie heaped so full, it must needs follow, that the iudgements of God are not farre off, no doubt, his bowe is readie bent, the arrowes of his vengeance are drawne to the head, his fire is kindled, and his wrath is gone

Gen. 6.
Deut. 13.

Psalm 7.

out

out, and readie to be poured vpon the contenteners of his lawe,
 1.Theſ.1.7.⁸ and therefore high time to awake from ſinne; when Da-
 2.King.11. mid killed Vrias, and committed adulterie with his wiſe, he
 Mar.169. ſlept in ſinne, but being waked by Nathan the Prophet, he
 Luk.7.37.³⁸ repented earnestly: when Marie Magdalen was poſſeſſed
 Mar.14.71. with leuen diuels, ſhe ſlept in ſinne, but being waked by hea-
 72. ring the ſound of Chriſts Goſpel, ſhe lamented pittifully: when
 Peter forſware his maſter, he ſlept in ſinne, but being wake-
 ned at the crowing of a little Cocke, he went out and wept
 bitterly. It is a common bliſe in Citties and great townes,
 to awake the people from ſleepe, and giue them knowledge
 that night is welnigh gone, and the day is at hand, either by
 playing of waſtes, ringing of Bels, ſounding of trumpets, or
 ſinging of Pſalmes: and in the countrie villages, the Cocke
 is a neceſſarie bird for the ſame purpoſe: euen to the Prea-
 chers of the word, as Waſtes they haue played vnto you, as
 Mat.11.17. trumpets they haue ſounded out the word of life vnto you, as
 Eſay.58. Bels they haue rung out his beauenly will vnto you, as Pſal-
 Ezech.33. miſts they haue ſong his wondrous workes vnto you, and as
 Cockes they haue crowed and warned you to prepare your
 ſelues for as much as the night or time of darkneſſe is welnigh
 ſpent, and the day of ſalvation is at hand: and as a little after
 midnight the Cocke doth crow a little while and then ceaſeth:
 about thre of the clocke ſomewhat longer: and when it
 draweth ſomewhat neare day beſie long and thicke, euen ſo
 in the time of King Henrie the eight our Engliſh Cockes
 beganne to crow a little, and afterward in King Edwards
 daies ſomewhat longer: but now in her Maieſties hap-
 pie reigne, they haue crowed aboue thirtie yeares together:
 and now to warne you, that the night is paſt, and the
 day is euen at hand, they crow thicke and thicke, and there-
 fore it is time now or els neuer to awake from ſinne, and
 to caſt away the deedes of darkeneſſe: while the husband-
 men ſlept, the enimie came and ſowed tares amongſt the
 Mat.13.25. wheat: while the ſlothfull Virgins ſlept without Oile in their
 Mat.25.10. lamps, the hydegrone came and ſhut them out from the wed-
 Luk.12.40. ding: for as much therefore as we know not when the maſter
 Mar.13.35. of the houſe will come, let vs wake vp and watch, leaſt he find
 vs

vs sleeping: beholde I come as a thiefe (saith the Lord) happie
 is he that watcheth and keepeth his garments of faith and
 charitie, least he walke naked, and men see his filthinesse:
 watch (saith the Apostle) stande fast in faith, be strong,
 continue in prayer, and quit yourselves like men, for the time
 is at hande. Some learned men by certayne conjectures haue
 painted out the time and season of the last iudgement: allea-
 ging the Oracle of Elias, that the world should stande two
 thousande yeares before the lawe, two thousand in the law,
 and two thousande in the time of grace: and out of S. Peter,
 a thousand yeares with God, is but as one day, and one day
 as a thousand yeares. And as in fire daies the Lord made the
 world, and rested the seauenth day, so within the compasse
 of six thousand yeares he wil gather his Church by the ministe-
 rie of his worde, and the seauenth keepe holy his everlasting
 Sabbath: agayne that Henoch and Elias, the one in genera-
 tion the other in computation in yeares, being the seauenth
 from Adam, the first in not talking of temporall death, as the
 other six fathers before him, was a figure of the last day, the
 second being taken vp in a fire chariot did prefigure the ascen-
 tion of the elect, meeting their redeemer in the clouds: hereup-
 on they conclude, that the world shall not stand aboue six thou-
 sand yeares: and to proue that it shall not stand so long, they
 alleadge the sauing of our Saviour Christ, that for he elects sake
 the daies of our affliction shal be shortened: again where S. an-
 gell Vrie answered Edras about thre thousand and five hun-
 dred yeares after the creation of the world, that the time past
 was much more then the time to come: and where it was pre-
 scribed in the law, that about the evening of the first day the sab-
 both should beginne. And as the Israelites were deliuered
 from bondage by Moses in the sixt yeare, so shall the Christi-
 ans be deliuered from their wearisome bondage of this wicked
 world by Christ in the sixt age: then come they to shew at a
 certain yeare, comparing the time from the birth of our Saviour
 our Christ unto his passion, being thre and thirtie yeares, with
 the time that Luther and other godly men began to preach
 the Gospell, till the great persecution of the members of
 Christ in Germanie, by the Pope and Charles the first, being

1. Thel. 5. 2.
 2. Pet. 3. 10.
 Apoc. 16. 15
 1. Cor. 16. 13
 Phil. 4. 5.

2. Pet. 3.

Genes. 5.
 Hebr. 11. 5.
 4. Kings. 2.
 1. Thel. 4. 17

Math. 24. 22
 Mark 13. 20
 4. Esdras. 4.

Leuit. 23.

the like quantity of yeares, and the time from his passion untill the destruction of Ierusalem, a figure of the end of the world being forty yeares, with the time from the said persecution, till the yeare of grace 1588. the like quantity of forty yeares, they note moreover, that in every seven & 5 yeare of mans life, called the Climacterian yeares, doe happen great alterations & dangers, as diuerse famous men haue ended their times in the same: as Luther, Melancthon, Munster, and Peter Martyr, with diuerse others: so haue there happened in every seventh age of the world great alterations and changes, and in the said yeare 1588. the age of the world being denoted by seven maketh full seven times nine: again after seven times seven, was observed the yeare of Iubile, hereunto agreeth an old Prophecie recited by Melancthon, and translated out of German into Latine into Latin by Ciprian, and after englished as followeth:

When after Christs birth there be expired,

Of hundreths 17. yeares, eightie and eight:

Then commeth the time of dangers to be feared,

And all mankind with dangers it shall fright.

For if the world in that yeare doe not fall,

If sea and land then perish ne decay:

Yet Empires all, and kingdomes alce shall,

And man to ease himselfe, shall find no way.

But learning these learned men with their learned cōfutations, whose iudgements are yet more tollerable then those mochers, which S. Peter speaketh of, who shal come in the latter daies & say, where is the promise of his comming: for since fathers died, all things continue in the same estate wherein they were at the beginning: and let vs content our selues with the words of our saviour Christ, of that day & hour knoweth no man, no not the Angels in heauen, nor yet the son himselfe, saue the father only: the day of the Lord will come as a thiefe in the night: & as it was in the daies of Noe & Lot, so shall it be in the day when the son of man will come, they eate, drinke, married and were married, and the flood & the fire came and destroyed them all: yet our loving redemptor of a singular affection to comfort his poore afflicted members hath forwarned vs of certain signes and tokens which should appear before his comming, by the course wherof

we

Leuit. 25.

2. Pet. 3. 3. 4.

It is not for you to know the times and seasons which the father hath put in his own power.

Mark. 13. 32.

2. Pet. 3. 10.

Luk. 17. 26.

27. 28.

Mat. 24. 37.

38.

Gen. 7.

Gen. 19.

we may easily coniecture the events following, as the coming of Antichrist & his false Prophets, rumors of wars, hunger and pestilence, persecutions and troubles, abounding of wickednes, eclips of sun & moone, & the vniuersal preaching of the Gospell: & lest be an example of the fig. tree, which beginning to bud, doe manifestly shew that summer is nere: and as beholding a man whose eyes wax dim, his ears deaf, his head bald, his face wrinkled, his haire white and hoarie, his back crooked, his legs slow fold vnder him, his tongue to solter, his teeth to fall out of his head, his blood to be cold, & his bodie feeble and sickly, which are all incident to humane nature: they be eident tokens to shew that the end of his naturall life is at hand: even so when we see these signes aforesaid come to passe, they doe most certainly premonish and forewarne al the people vpon the earth, whom the ends of the world are come vpon, that the day of the Lord is not farre behind. That Antichrist is revealed and all these signes and tokens past already, all Christendome haue felt the smart thereof, and our present age can witness so many authors of sects, and brochers of diuells heresies, as was neuer heard of before in any age from the beginning: who hath not either felt or heard what rumors of wars, byzozes & bloodshed in all lands: for hunger and famine, Samaria, Ierusalem, and Samser, with a number of other places, where through extremitie, they haue been driuen to eat, not onely venemous beastes and their owne ordure, but also their own children can testifie: againe, who hath not read or heard what wonderfull strange eclips of sun & moone, terrible blazing stars, glistering comets, dreadful coniunctions of Planets, strange flashings of fire in the elements & alteration of the heaues, resembling as it were the countenance of an angry Iudge: what raging and swelling of the fouds, fearful trembling & quaking of the earth, horrible tempests, vehement winds, & vnsasonable twether, what lothsome monsters, & other prodigious sights, contrarie to course of nature, so as it seemes that all the creatures of God are angry, and threaten our destruction: al which no doubt are Gods Heralds of armes to shew vnto the world that himselfe is not farre behind: againe the vniuersal preaching of the Gospell in spight of Antichrist and his cursed crew, so as no nation

2. The. 1. 3.

Math. 24.

Luke 17.

Mark. 13. 28.

29.

Mark. 13. 20

can easily excuse it selfe, and say they haue not heard the sound thereof. And yet notwithstanding, such gréuous abounding of all wickednesse, that if the Lord should not come quickly no flesh should be saued: againe the earth it selfe wareth weake and feeble for age, and therefore is not so fruitfull as in times past: plants and hearbes haue lesse vertue. Againe the yeares doe now aduaies change their naturall course, euerie yeare bringeth forth new tidings, euerie liuing creature lieth shorter time then heretofore: this is called *ætas decrepita*, and therefore enen by course of nature it must needs be that the day of the Lord is at hand, that our redeemer is enen ready comming to iudge the earth, to keepe his generall Parliament of reformation: to search Ierusalem throughout with candlelight, to renenge the blood of his seruants, recompence their enemies as they haue serued them, and reward them according to their wickednesse: he commeth triumphing in maiestie and honoz, accompanied with Angels, Arch-angels, and all the hostes of heauen: he commeth with the voice of a fearefull trumpet, at whose terrible sound the verie heauens shall moue, the seas shall roare, the cloudes shall rent, and the earth shall tremble and quake: a consuming fire shall goe before him, and a mighty tempest shall be stirred by round about him: when great Iericho shall be cast downe with the blast of Iosuaes trumpets: when none shall scape safe but the house of Rahab the harlot, which receiued the messengers, (that is to say) those penitent sinners which obediently receiue the message of the Gospell, when all soules shall be ioined to their bodies, and gathered from the foure corners of the world, to receiue iust reward celestiall or infernall: when euerie one shall be called to giue account of his talent, how he hath imploied his wealth, wisdom, strength, or beantie, to the benefite and profits of his brethren, how he hath ruled his affections, mortified his appetites, and behaved himselfe in his calling, when his obedient children shall be deuised from the wicked reprobates, and goe meet their louing redeemer in the cloudes, of whome they shall heare that iust sentence pronounced with a chearefull countenance, Come ye blessed of my father, inherit the kingdome prepared for you from before the foundation of the world was laid: when

Acts 1. 11.

Apoc. 6. 10.

Psal. 93. last
verle.

Math. 25. 31

Mat. 24. 30.

Apoc. 1. 7.

1. Thes. 4. 16

1. Cor. 15. 52

Esa. 51.

Esa. 65.

Apoc. 6. 14.

Psalme 50.

Iosua. 6.

Heb. 11. 31.

Iam. 2. 25.

Math. 24. 31

Apoc. 20. 13

14. 15.

Math. 25. 32

33.

1. Thes. 4. 17.

Math. 13. 39

Mat. 25. 34.

When the wretched shall hear that dreadful sentence pronounced of their angelic Judge, depart from me ye cursed into everlaſting fire, prepared for the devill and his angels: when they shall ſee and ſeele without them the world burning with fire, within them the torments of conſcience ever gnaſting, above them their unappeaſable Judge condemning them, beneath them, the horrible conſuſion of hell torments, prepared to denour them, on their right hand, their ſinnes accusing them, on their left hand the cruell enemy ready to execute Gods eternal ſentence againſt them: then will they confeſſe (but too late) that the judgements of God are true, and ſay, did not we heare of this: then will they cry vnto the Lord, but he will not heare them, and deſire the mountaines to fall vpon them, but all in vaine, they will not doe them ſo much pleaſure, fire and brimſtone, ſtorme and tempeſt, this ſhall be their portion to drinke, there ſhall bee weeping, wailing, and gnaſhing of teeth, whole dolefull and lamentable ſhrieks, horrible greivous groanes, deep hollow ſighes, terrible lothſome looks, ſorrowfull mourning complaints, ſad melancholie thoughts, and heavy penſive conceits, no tongue is able to expreſſe, for they go to ſrie in perpetual torments, without remiſſion, and bitter conſuſion without redemption: the dreadful place appointed for the execution of Gods vengeance, hath diuerſe names in the holy Scriptures, moſt terrible to our ſenſes, tending all to expreſſe vnto vs the greivouſnes of puniſhment, as horrible darkeneſſe, unquenchable fire, unſatiable hunger, and the gnaſhing of a ſwoyne: to ſignifie the miſerable oppreſſion and hurling down, it is called, Infernus, a dungeon of Gods wrath, or bottomleſſe pit, to ſignify the intollerable paine without ceaſing or end, it is compared to a burning lake, the burning wherof is fire and much wood, and the breath of the Lord as a river of fire & brimſtone, with kindle it: it is alſo called Gehenna of God and himſelf, which ſignifieth a vallie, nigh vnto Ieruſalem, wherein was a chappell where the Idolatrous Iewes did offer & ſacrifice their childre vnto a brazen Image called Moloch, which being made hote incloſed them with the hollowneſſe thereof, ſo ſlew them, and leaſt their ſprinking ſhould moue any to pittie them, they made an hideous noiſe, with tabrets and drums: where vpon

Mat. 25. 41.

Rom. 9. 28.

Mat. 7. 22. 23

Wisd. 9.

Luk. 13. 25.

28.

Apoc. 6. 16.

Ozeas 10.

Luk. 23. 30

Pſalme 11.

Mat. 25.

Eſay. 65.

Math. 8. 12.

Mark. 9. 44.

1. Pet. 2. 4.

Apoc. 9. 1.

Apoc. 19. 10.

Eſay. 30.

Ieremie. 7.

Ierem. 32.

Psalmc 2.
Math. 23. 46
1. Theſ. 4. 17
Daniel 12.
1. Tim. 5. 17.

the place was called Eopbet, thus will the Lord speake to his enemies in his wrath, and ver them in his sore displeasure, when his faithfull obedient choyzen shall passe the Emperiall heauens, with their louing redeemer to toy in felicitie for ever with Abraham, Isaac, and Iacob, with all the number of goodlie Patriarkes, the goodly fellowship of the Prophets, the glorious company of the Apostles, the noble armie of Parties, with angels, Archangels, and al the iollul troups of heauenly powers.

1. Cor. 2. 9.

The ioies of heauen are pleasant ioies, our eyes cannot see them, our eares cannot heare them, our hearts cannot vnderstand them, nor our tongues expresse them, as if a man should promise his hoxses a god banquet, they could imagine no other but prouender and water to be their best chere, because they know no daintier dishes, even so the naturall man accustomed to the puddle of fleshlie pleasure, his mind can mouint no higher, to perceiue, discern, or vnderstand the things that be of God, so as the iollul pleasures of heauen, are hidden from his senses. Seeing the wise men that came so far from the East, did toy so much to see Christ in the poore manger,

Mat. 2. 11.
Apoc. 22.

it must needs be much more iollul to see him in his state of glorie: seeing our vile corruptible bodies receiue of his goodness so many benefites and pleasures to abzentate our wearinesse in this wretched vale of miserie, where enery of his creatures doe serue vs in their kind, no doubt our heauenlie passage, where we shall see him face to face, containeth marvellous great and iollul pleasures: seeing we receiue so manie comfotable blessings in the day of sorrow and mourning,

1. Cor. 13. 12.

much greater shall our pleasures be in the iollul day of marriage: seeing the prison and painefull pilgrimage containe such things, much more shall we find in our heauenlie paradise, when we shall depart from paine and miserie, to toy and felicitie, when death, sorrow, and griefe shall be cleane taken

Iohn 16. 30.
Apoc. 21. 4.
Apoc. 7. 16.

away, and all teares wiped from our eyes. If a saely poore man wandring alone vpon the mountaines out of his way, in the midst of a darke tempestuous night, void of companie, destitute of money, beaten with raine, terrified with thunder, wearied with trauaile, stiff with cold, famished with hunger, and waynt in all kind of miserie, should presently vpon
a sobaine

a sodaine, he is placed in a godly rich pallace, with cleare light, swaine fire, sweet smells, soft beds, daintie meates, pleasant companie, and delightfull spusicke to comfort and cheere him, who could expresse the sodaine ioy of that poore miserable wretch, yet is it nothing in comparison of those unspeakeable ioyes prepared for Gods elect children in his heavenly paradise, where is no serpent to tempt vs any more, but glorie without comparison, riches without measure, day without night, life without death, libertie without thraldome, solace without ceasing, and ioy without ending: to which kingdome the eternall God, the father, the sonne, and the holy Ghost, bring vs.

A Praier.

Help Lord, for there is not one godly man left, the faithfull are minished from amongst the children of men, they do but flatter with their lips, & dissemble in their double hearts, they are become abhominable in their doings, there is no feare of God before their eyes, the Deceit knoweth his owner, and the Ass his masters crib, but our people will not know the iudgements of the highest. The Turtle, the Storke and the Swallow, do know their appointed seasons, but this people is without vnderstanding. Oh Lord how wicked are these our daies, if the very Turkes and Infidels had heard the preaching, and seen the wonders that we haue done, they had long ere this repented and amended their liues to our confusion: Oh Lord, we heare much with our ears, but our hearts remain still hard as flint stones, we rather feed our fancies, than our faith: Lord conuert and amend vs, create in vs new and contrite hearts, adorne our eyes with the teares of true repentance, and giue vs grace in some measure to frame our liues according to thy heavenly will, that by the course which thou hast appointed for vs in this vale of miserie, we may yet at the end, come to liue with thee in felicitie for ever, through Iesus Christ our onely Saviour and Redeemer, to whom with the Father & the holy ghost, three distinct persons, and one eternall God, be all honour, glorie, praise, and thanks, for evermore, Amen.

The first of these is the fact that the
 government has been unable to
 maintain a stable currency. The
 value of the dollar has fallen
 sharply since 1929, and this
 has led to a loss of confidence
 in the government's financial
 policy. The second is the fact
 that the government has been
 unable to maintain a stable
 budget. The government has
 run a large deficit for many
 years, and this has led to a
 loss of confidence in the
 government's financial policy.

A Patterne for Pastors.



The Office of a Preacher is a dignitie of
 great reuerence, honour and estimation.
 The holie Ghost doth call them the An-
 gels of the Lord of hostes, dispensors of his
 secrets, Stewards of his household, and
 fellow workers with Christ himselfe, Gods
 trumpeters to sound out his word through the world, whose
 tongues are consecrated to instruct the ignorant, comfort the
 weake, edifie the simple, defend the truth, confute heresies, pro-
 nounce life, denounce death, aduance vertue, suppress vice, and
 conuert sinners vnto Christ: a calling meet for the best sort of
 men, such as are indued with comely personage, a graue coun-
 tenance, a bold spirit, and a manly courage, a god vertuous
 nature, and chaste behauiour, a learned mind, and a fruitfull
 tongue. The Priests lips should preserve knowledge, that the
 people may seeke the law at his mouth: about the skirts of Aa-
 rons Ephod, were hanged golden bells, alwaies sounding, to sig-
 nifie that preachers must be apt, & able to sound out the word
 of truth: he must be no greene plant, but hard timber well sea-
 soned with knowledge and experience, to instruct, and teach
 soundlie, profound arguments and reasons, to persuaade and
 dissuade pithily, art and eloquence to stirre vp and delight plea-
 santly, discretion and modestie to order and govern politicke-
 ly, not onely apt to flourish in a Pulpit, but able also to play
 his quarter strokes, and defend his head Christ, especially
 in these dangerous daies, when Satan is so busie in solow-
 ing of sects and heresies: he must therefore be well furnished
 with canonically authorities, piete sayings, apt similies, fit
 comparisons, familiar examples, and pithie histories meete
 both for comfortation, persuation, and delectation: for the
 multitude, as Horace saith, is like a monstrous beast with
 many heads, and like diuersitie of natures, and commonly
 the most part ignorant and foolish, who, though the doctrine
 be neuer so wholesome, yet without varietie are some dulled
 and wearied, so greatly is the nature of man delighted with

Apoc. 1. 8. 17

1. Cor. 4. 1.

Iohn 15. 15.

Eze. 33.

Eph. 4. 12.

Titus 1.

Mat. 10. 19.

Apoc. 1.

Leuit. 21.

Mal. 1.

Erod. 18.

1. Tim. 3. 6.

nouelties, that without change and varietie, nothing seemeth pleasant to his lothsome appetite; one kind of musick, though neuer so sweet, yet without varietie it is lothsome to the eares; one kind of meate, though neuer so daintie, yet without varietie gluttish to the tast; and one kinde of matter, though neuer so well framed, yet without varietie seemeth tedious to the hearers, and for that cause were figures first invented, to refresh the audience with pleasure: and to this end serueth Metaphors, fables and wise sayings of Poets and Philosophers, which being rightly vnderstood in sence and allegorie, and aptly applied in time and place convenient, containe very profitable lessons, to instruct vnto vertue, and godlinesse, and as it were to spoile the Egyptians of their iewels: and so are the arts of Logicke and Rhetoricke, very necessarie handmaides to diuinitie, wherein are five things requisite, as well in a Preacher as in an Orator. The first, inuention to find out meet arguments and reasons, to proue and confirme euerie matter, whereupon question may arise. The second, disposition, to frame and dispose the matter in right order. The third, Elocution, to adorne and beautifie the same with apt words and picked sentences. The fourth, a good memory, to preserve and keepe such things as the wit hath conceived. The fifth, pronounciation, which is a moderate and sensible behaviour, both of voice, gesture and countenance, with a comely motion of the bodie, and exactness of speech, so as the wordes doe agree with the matter, and the gesture with the mind, whereby the hearers are as much moued and delighted, as with doctrine it selfe. Demosthenes being asked what are the first, second and third points of an Orator: answered, pronounciation: meaning that art without utterance is to small purpose. Some speake thicke, short and thicke, euery word tumbling ouer in anothers necke, much like the cackling of Jackdawes: some are so fine and curious, as though euery word should be waighed in a ballance, some tobe wile and pipe so small, as though it were a pigge whining for his breakefast: some loke grim and fearne with the Welshmans wag, the Italian thug, and the precisian Seneull, as though he came to scay the audience: and some stand so long about in-

strating

strutting the soules, as though they had forgotten the people had aile bodie, who doe not so much edifie as tedifie, where as a comely, grave and moderate behaviour in voice, gesture, and countenance, with a cleane sensible tongue, to deliver his wordes plainlie, distinctly, and modestly, with discretion as order the matter aptlie, pitifully and briefly, both best instruct, sweetest and most edifie.

A god Preacher also must bee wise, circumspect and discreet, in choosing the feed most fit for the soule: remembering that as little children may not alwaies be fedde with vinegar and sharpe sauce, but rather with milke and sweete pap: so though sometime it be necessarie to bruse and molifie the hard stonie affections of mens hearts, with the rigor of Gods fearefull iudgements: yet rather to water them often with the sweete comfortable dew of his mercies in Christ, according to the wise Physician, who tempereth his bitter medicines with sweet drops: he must not be high minded, wise in his own conceit, nor curious in taking offence at every little trifle, but charitable in iudging the best of al men, and patient in bearing the infirmities of euill men, for common quietnesse sake: for from the beginning, the Church was neuer either so ripe in knowledge, or purged in manners, but that great imperfections remained. In the houses and families of godly Patriarchs were alwaies some wicked impes. Amongst eight persons in the arke with Noah, was one naughtie packe. Amongst the twelue chosen Apostles with Christ himselfe was one Iudas: and therefore, as if in Sodome there had bene found but ten god men, the whole Citty, had bene saued for their sakes: so though some of the fellow ministers lack grace to liue as they ought, yet would charitie rather beare with some bad, because of the good, then openly to defame and discredit their brethren because of some bad: The spirit of wisdom, is louing e gentle. The Apostle St. Paul would not haue those that are endued with greater gifts to disaune their brethren hauing lesser, neither an elder rebuked rigorously, nor accusation receiued against him vnder two or thre witnesses: But for as much as we are all fellow seruants, and none of vs without his imperfections, he would haue one to suffer and beare the weaker

Rom. 12.

2. Tim. 2. 24.

1. Cor. 13.

Ioh. 4. 11.

2. Tim. 2. 24.

Gen 9.

Mar. 16.

Gen. 18.

Malleis multis nocentias condonare, quoniam unum innocentem condemnare.

Wild. 1.

Rom. 14.

1. Tim. 5.

Phil. 2. 3.

vess

1. Cor. 12.

1. Pet. 4. 10.

1. The. 4. 11.

Gal. 6.

Rom. 14.

1. Cor. 12.

Rom. 12.

Mat. 25.

Luk. 12.

Rom. 12.

LuKc. 12.

nesse of another, one to helpe and comfort another, that nothing be done through strife and vainglorie, but in meeknesse of mind, euerie one to esteeme another better then himselfe: and whereas we haue diuersitie of gifts, and difference of administrations, as euerie one hath receiued the gift. so one to minister to another, euerie one to meddle with his owne businesse, knowing that euerie one shall beare his owne burden, and receiue his reward according to his owne labour: he that standes, to take heed leaſt he fall: as for his brother, whether he stand or fall, that pertaineth to his owne maister, who bestoweth not his gifts alike vnto all men, neither wil he require ten talents, where he gane but one: to whom much is giuen, of him shall much be required. Some are endued with wisdom, knowledge and iudgement, to discern truth from falshood, some with discretion, memorie and boldnesse, to instruct with tongue, some with godlie deuotion, Christian charitie, and honest disposition to teach by example of life and conuersation: he that carrieth bycke and master, may be a god marſon, though not so expert as the maister of the building: he that diggeth the ground, may be a god gardener, though not so cunning as he that diueth the knot: he that cutteth the timber may be a god Carpenter, though not equal to him that contriueſh the house: Euen so the meaneſt sort of ministers being honest men, walking in the Lords vineyard in some measure, whether it be by writing, reading, or speaking without booke, may be a god preacher, though not so fit for the pulpet as those which are indued with greater gifts: and no doubt, their diligence in doing their best, shall be accepted with the poore widowes oblation. Though the Fletcher want strength to draw the bow, yet is he a speciall meane to further shooting: though the Smith want skill to hold the plough, yet is he a necessarie instrument to helpe forward the wayhe: though the whetstone cannot cut of it selfe, yet is it needfull to make sharpe the swithe: so, though some want the gift of memorie and boldnesse to instruct by preaching with tongue, yet may be a profitable member in the Church, by teaching with penne: for God is louing and gentle, and taketh in good part the good will euen of the pooreſt and simplest

simplest of his children: pardoneth their imperfections; accepteth their obedience, and rewardeth them as liberally as the greater.

Exod. 32.
Mat. 20.

A good Preacher must be carefull to keepe in credite the authoritie of his office, not to varie in doctrine from his fellow labourers, neither to minister anie matter amongst the ignozant people that may breede contention or discord. Finally, he must be a man of honest life and conuerſation: for none can effectually teach the way to die well, except himſelfe be ſuch a one as liueth well. The Priests of the old law were choſen without blemiſh, to ſignifie their liues without blame. The Apoſtle would haue them well tried to be honest men, and of good report, beſore they be admitted into that reuerend function. He that will proſite in teaching, muſt labour with both handes, or els as faſt as the one doth gather, the other doth ſcatter: as the one doth build up, the other doth pull downe: he muſt haue both vrim and thumim, knowledge and vertue, perſuaſion in wordes, and example in deedes, to thunder in doctrine and ſhine in life and manners. True Chriſtian religion, conſiſteth not onely in bare preaching and dumbe hearing, but rather in deuout praying, vertuous living, and charitable working. It is naturally grafted in man to ſpeake hoily, praiſe god ſayinges, and deſire rather to know much, then liue well. Knowledge (no doubt) is a goodlie gift, and a great bleſſing of God: yet knowledge without vertue, or learning without god liuing, are nothing els but as trees without fruit. At the laſt day we ſhall not be demanded how much we haue knowne, but how well we haue liued. What auaileth it a man to be able to deſine what faith and repentance is, not feeling Gods holie ſpirite working faith and repentance in his owne heart: or to tell a faire ſmooth tale in wordes, and yet ſtammer in his deedes, or to haue all the Scriptures and wiſſie ſayings of Philoſophers at his fingers ends, & yet want grace to liue accordingly: Or how is he able to gouerne others, that hath no power to gouerne himſelfe. Unto the vngodlie ſaid God, Why doeſt thou preach my lawes or takeſt my Teſtament

Gal 2.
Ephc. 4. 14.
Hiperius.
1.Tim. 3.
Titus. 1.

Leuit. 21.
1.Tim. 3.

Titus 2. 7. 8.

Mat. 21. 3.
Acts 10. 4.

Mat. 25.

1.Tim. 3.

Pſalme 50.

Psalme 50.

in thy mouth, whereas thou hatest to be reformed: hee that imploiethe his tongue vnto vertue, and his deedes vnto vice, is like him that carrieth treacle in the one hand to resist death, and poison in the other to take away life. A wicked liuer though his tongue be neuer so plausible, yet the infamie of his life decaieth all his doctrine and other gifts whatsoever: for if one praise that which he saith, a number wil blame that which he doth. A teacher without vertue, is compared to a painted fire without heat, or a faire vizor put on a deformed face: or the shipwrights that made Noahs Arke to saue others, yet perished in the floud themselves: or an Idiot standing by the sea side, and seeing strangers passe by in danger of the tide, crieth out vnto them, away, away, the tide commeth: who looking backs, and seeing the soles stand still, begin to say one to another, surely, this fellow doth but iest, for if it were so dangerous as he saith, he would certainly make more hast away himselfe. Saint Ierome saith, Maius est voluntatem Domini facere, quam nosse. A vertuous liuer though he say little, yet is hee a good Preacher, a good pillar in Gods Church, and a right Laymans booke, whose honest life, is a seale to confirme his doctrine.

Ierome.

Gods building is compared to a stone wall, the Magistrates and Ministers, vnto squared stones framed on each side, and the people vnto little ones filling by in the midst: and if anie of the squared stones chaunce to slip downe, a number of the little ones will follow: euen so, if the Magistrate or teacher chaunce to fall, the people will fall after by heapes, yea if the one doe but limpe, the other will halt right downe, and therefore they especiallie must haue their rough knobbes of vices hewen away, and be closelie ioined together with the morter of vnitie and concord, not onely in respect of themselves, but also of the common people, whose affections euen by nature, doe giue more credite to their eyes, then their ears, and be more aptly led by example then by perswasion, and therefore more auailleth deedes without wordes, then wordes without deedes. That good Emperour Alexander Seuerus, hauing sent for Origen to instruct him in Christs religion, would often say, that the concord, humilitie,

humilitie, patience and charitie which hee saw amongst the Christians did moze mone and stirre him vp, to beleue that Christ was the Sonne of God, then all Origens vehement and learned persuasions.

To conclude, a good Preacher hauing a good liuing, must be a good housekeeper. Peter was three times commended to feed his flocke, that is to say, by the iudgement of Saint Barnard, with sound doctrine, honest life, and good hospitalitie. When Iohn Baptist sent his Disciples vnto Christ, to aske if it were hee that should come, or that they should looke for another, hee bad them goe againe and tell Iohn, not onelie what doctrine they had heard, but also what workes they had seene, who did both feed the soules of his sheepe with heauenly doctrine and example of vertuous liuing, and their bodies with materiall food of barly loaves and fishes, which did moze winne the peoples heartes, then all his wonderfull miracles and diuine sermons which they saw and heard. A number in these our daies doe beare a great name of singular Preachers, with fine eloquent tongues: but we finde not those good olde Parsons that were wont to preach in the plurall number, by example of good vertuous liuing, and charitable hospitalitie. The people doe heare much, but the poore cannot finde their old reliefe: saying Preachers are good, but doing Preachers are better, happie is that parish where both hitteth in one man. But whosoever will marke it, shall finde that a meane learned Parson of an honest conuersation, keeping a good house in his parish, shall persuade and profite moze in coming to one dinner, then the best Doctor of diuinitie which keepeth no house shall doe by preaching of a dozen solempne Sermons. And that Gentleman who keepeth a good house in the countrie, shall be in better credite with the people for his liberalitie, then the best Orator or lawyer in England for all his eloquence. We see by daily experience, that the Commons are not so louing, trustie nor obedient to their superiours, as they haue bene in times past, the chiefe cause whereof (no doubt) is this: whereas heretofore they haue found good cheare to satisfie their hunger,

Iohn 27.
Barnard.

Mat. 11.

Mat. 14. 16.
Mar. 6. 37.
Luke 3. 17.
Rom. 13. 13.
1. Pet. 4. 9.
Heb. 13. 2.
Tobias. 4.
Iohn 6. 16.

ger, they find nothing now but faire houses, and faire words, without either care of their cause, or filling of their malices. It is a true Proverbe, Where the gate of the Magistrate is shut against the subiect, there the heart of the subiect is shut against the Magistrate.

3.King.12.

Touching the yonger sort of Ministers, it is a dangerous thing for them to be ripe too soone, and presume to venture vpon waightie causes: such selfe willed, and selfe learned, become hurtfull members in the Church: where wise men can keepe moderation and order, such rash soles, through ignorance fall often into errours. It is an old Proverbe, the more soles the more impudent: ignorance hath alwaies the boldest face: emptie vessels make lowdest sound, and such as haue least to say, are commonly most bold to speake, none so forward as blind bayard. Unskillfull Hipercian blushed not to trouble Mercurie with his rusticall daunces, before whom, cunning Orpheus was ashamed to tune his Harpe: such arrogancie (no doubt) hath bene a great hinderance vnto learning. Manie might haue come to wisdom, if they had not thought themselves there already. There is a certaine foresight, vnto the which vnripe yeares can neuer come, till age bring discretion: our iudgements are but weake, our appetites variable, our senses deceivable, and our desires vnprofitable, the dates of our life are short and euill, and the knowledge we learne in long time vnperfect, and full of errours: for as it is proper to God onely not to erre, so is it naturallie giuen vnto man, seldeome to hit the truth. And therefore yong men cannot be depe of iudgement, because wisdom is gotten by experience, and experience in long time. Truth is called the daughter of Time, & Time the mother of truth: hee is wise that can perceiue his owne ignorance. Saint Barnard alloweth better of him that humbleth himself his ignorance, then of him who proudly presumeth of his knowledge: It is more tollerable (sayth D. Some,) to open the Church doore to a simple minister, then the Pulpit to a presumptuous preacher: the ignorant are euill, the negligent worse, but the impudent are harteaine worst of all. Saint Paule would take vpon him, to know nothing but Christ crucified,

Barnard,
D. Some.
There is
more hope
in a fool,
then in him
that is wise
in his owne
conceit.
Prou. 26.
1 Cor. 2.

cised, & his owne infirmities. *James* would haue men quicke
 and ready to heare, but slow and circumspect to speake. *Peter*
 exhorteth yong men to deck themselves with humilitie and
 lowlinesse of mind, and to submit themselves to their elders: so
 saith *Iesus* & *Sirach*, go not from the doctrine of the elders: and
 in another place, despise not the sermons of such Elders as
 haue vnderstanding (saith he) but acquaint thy selfe with their
 wise sentences, for of them thou shalt learne wisdom: the
 Prophet *Esay* in his time thought it a thing intollerable, for
 preached boies to presume against their elders, or persons of
 low degree, against the honorable. *Wise* *Socrates* confessed
 that at the time he had bene student in *Athens*, he had learned
 onely this lesson, to know that he knew nothing: who noting
 the heat and rashnes of youth, affirmed it the greatest vertue in
 a yong man to acknowledge his owne weakenesse, and to at-
 tempt nothing too much: *Pythagoras* imposed his scholars to
 nine years silence befoze they should take vpon them to teach
 others: *Plato* maketh *Sara* the Image of diuinitie, and *Agar*
 the figure of humane sciences, as necessarie handmaides, wi-
 shing yong men to dwell very long with *Agar*, befoze they ven-
 ture vpon *Sara*, who will not be fruitfull till riper years: a god
 tree is not knowne by the leaues and blossoms in spring time,
 but the fruits being thorough ripe in harvest: *Christ* himselfe re-
 mained thirtie yeares in vertuous liuing, befoze he began to
 publish his doctrine to the world, so he that will be a fruitfull
 teacher must first win the name of a good vertuous liuer. As
 deepe waters seem not to run because of their stillnesse, so when
 art and learning is planted in a good vertuous nature, he crou-
 deth not in to vtter his guffe, til age bring experience, and such
 in time become ancient graue fathers of profound iudgement,
 who hauing skil to discern, cunning to instruct, and discretion
 to gouern, are men only fit and meet for such a reuerend fundi-
 on & chargeable office, as a publike preacher is. It were much
 better for the younger sort of ministers to forbear the pulpet,
 and giue themselves to distinct reading of the holie scriptures
 and godly homilies, and vnto catechising, which is a very pro-
 fitable kind of teaching, till age bring discretion, and learne
 to preache lesse, and liue better: but they are so greatly delighted

James. 1.

Peter. 5. 5.

Eccle. 6.

Eccle. 8.

Esay 3.

Luke 3. 23.

Chirren.

in hearing themselves speake, that they disdaine the publike reading of the holie Scriptures and condemne it as a thing intollerable, as though it belongs not to the preaching of the gospel, which is nothing else but to teach and instruct the people in faith and good manners: and whether it be done by writing, reading, or speaking without booke, so they be taught, the spirit of God doth worke effectually, as well by the one as the other, though not in like measure: when S. Paule did write vnto the Romanes, no doubt he preached vnto them: when Eldras read Moises law vnto the people, no doubt he preached vnto them: when Barucke read Ieremies sermons vnto the Israelites, no doubt he preached vnto them: when Iosua read the whole law before the congregation, no doubt he preached vnto them. Moises had in euerie Cittie those that preached him (saith the Euangelist) seeing he was read in the Synagogue euerie sabboth day: the Apostle S. Paule exhorted Timothie to giue attendance, as well to reading as exhortation & doctrine, charged the Thessalonians that his Epistle should be read vnto all the brethren the saints, and taught the Ephesians that by reading of his Epistle, they might know his vnderstanding in the misterie of Christ. Tertullian calleth the reading of the Scriptures the feeding of our faith, the Euangelist saith, they were written for our learning that we might believe and live, and are so plaine and easie, (saith the Psalmist) that they giue light and vnderstanding euen to the simple: where in our Saviour Christ hath plainly reuealed vnto vs his fathers will, and made his name manifest vnto men: happie is he that readeth (saith he) and those that heare and keepe the prophesie of this booke: and if the holie scriptures seeme darke or hidden to anie (saith the Apostle) it is onelie to those that are left, whom the God of this world hath blinded: & I thinke verily that a mans conscience is more moued, better edified, and soundlier satisfied by the onely words of the text distinctly read, then by long tedious discourses of mens inuention, and more profit by reading of one godly homelie, wherein the truth is plainly opened and proued, and false doctrine confuted, being well penned in good method and order to help the memorie, then by a dozen of such verball vnlearned and contentions sermons, as daile proceed from

2. Eldras 8.

Exodus 24.

Deut. 31.

4. Kings 23.

Barucke 1.

Ieremie 36.

Iosua 8.

Acts 15. 21.

13. 27.

1. Tim. 4. 13.

1. Thes. 5. 27

Ephes 3. 4.

Tertullian.

Iohn 20.

Psalme 119.

Iohn 17.

Apoc. 1.

2. Cor. 4.

from our pong fantastical bystarts, which by wresting, adding and diminishing at their pleasure, doe rather ingender malice and sedition in the hearts of the hearers, then worke any good effect. The word doth not edifie the lesse because the eye of the speaker is turned downe to the booke, but rather the booke is a meane to keepe the tongue within compasse of trueth, and sure it were much better for the people to bee but meanelly fed with good wholesome diet, then putt vp fat with meate infected with poison: course household bread is moze healthful then fine manchet mixt with grauell: as of sound and godlie knowledge with mekenesse, charitie, and true deuotion, I wish they had moze then they haue, so were it better, that of such knowledge as makes these hote talkers and contenders to swell so big, and seeme so wise in their owne conceits, they had lesse then they haue: they starue not for too little, but rather surfet with too much.

Touching our women preachers, I blush in their behalfe, in calling to mind the vnshamefastnes of that sex in this our crouched age: women are taught in the holy scriptures, not to imitate their grandmother Eve in vsurping the office of teaching, neither the example of their sister Marian, in grudging against Moyses, neither such proud Isabels as boldly dare vsurpe the name of a Prophetesse to deceiue the seruants of God, neither such idle fatlers and busie bodies, as wander about from house to house speaking things which are not comely, whose eares itching for nouelities, do get the a heape of teachers, after their own lusts, euer learning, & neuer able to come to the truth, hauing a similitude of godlines, but haue denied the power thereof, neither to promp themselves in gorgeous attire like proud lecherous Venus, or Hellen of Troy, who were moze honored for their beautie, then their honestie, but in the feare of God to learn in silence with all submission, & if they doubt of any thing to aske their husbands at home, to decke themselves with the modest sobrietie of Anna, the humble obedience of Sara, and the shamefast chastitie of Susanna: not boldnes in women, but blushing is the right colour of vertue. Finally the Apostle exhorteth all men to auoid strife and contention, and study to be quiet and agree together, because we are brethren, brethren by nature,

Genesis 3.
Numb. 12.
Apoc. 2. 20.

1. Tim. 5. 13.

2. Tim. 4.

2. Tim. 3. 5. 7
1. Peter 3. 3.

ture, brethren by calling, and brethren by religion, hauing all one God to our father, one Catholike Church to our mother, and one Iesus Christ to our redeemer, all branches of one vine, sheepe of one fold, and fellow seruants of one house, all partakers of one bapisme, one faith, and one hope of saluation. Let vs therefore say one to another, as Abraham said to Lot, I pray thee, let there be no strife betwene thee and me, neither betwene thy heartmen and mine, for we are brethren. Oh how good and pleasant a thing is it (sayth Dauid) for brethren to dwell together in vnitie: by this shall all men know you to be my disciples, (saith our Saniour) that you loue together as brethren. It is written how the mother of Seneca, seeing two of her sons hauing their daggers braide in their hands, the one readie to slay the other, caught them both in her armes & shewed them her breasts, my deare children (quoth she) what do you, behold my breasts that nurse you both, you are brethren: euen so the Church of God, which hath nursed you with her breasts, and brought you vp in the knowledge of the truth, most earnestly doth desire and beseech you with her teares, that as you will haue her continue your louing mother, you will be kind and gentle one to another, and liue together as brethren, agree together as children of one mother: some together as stones of one building, grow vp together as twigs of one stocke: hold together as members of one bodie, and one helpe to beare anothers burthen, as fellow labourers of one worke, that with one heart, one will, and one voice, we may together passe, honoz, and glorifie our louing Redeemer for ever, Amen.

F I N I S.

